

# RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, NOTES, ROMANCE AND GENERAL REFORM

\$3.00 PER YEAR IN ADVANCE. CHICAGO, NOVEMBER 5, 1870. VOL. IX.—NO. 7.

S. S. JONES, PUBLISHER AND PROPRIETOR.

Truth loves no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

## The Convention at Richmond.

By Dr. J. K. Bailey.

Now, that the action of the Convention is before the public—that the pressure of excitement and anxiety in behalf of a good and efficient work therein, is allayed in the calm and quiet of rest and conditions, which enable unprejudiced and deliberate reflection, it may be well to concisely review results.

The Convention was, to my consciousness, a healthy success. Notwithstanding the pressure of coldness and active opposition, leveled at the movement with intent of strangulation, the "child born" at Rochester "still lives."

There was a good attendance, considering the efforts above indicated, the monetary pressure of the times, and the comparatively isolated position, as to "great thoroughfares," of the place where held. Harmony and good will prevailed, earnestness of purpose, and active rational effort was manifested on all sides. Whatever differences of opinion existed, as to policy, measures or means, were mainly contested in committee, and the minority gracefully acquiesced in the decision of the preponderating judgment. Nothing, however, of vital importance was permitted to terminate its way into success; all was tested in the crucible of critical, earnest and unrelenting discussion—fitting and deliberate judgment. No doubt some were disappointed—perhaps dissatisfied with final results upon some of the issues. But we believe no member of that most efficient Convention will "abandon the ship," because, forthwith, every plank be not of the kind of timber and manner of "fastenings," he or she would select. Only moral cowardice and "rule or ruin" believers in organization, "play" the disreputable "role" of "White-knives," or "Bourgeois" vindictiveness and determination, to tear down what such can not build, after their own patterns and control. The unselfish earnest, in the cause of organization, watch, work, wait, and finally triumph in all that is truly wise and best.

The most important results of the action of the Convention, are embraced in a few points: First, the amendment of the constitution, so as to meet the popular demand for representation upon a basis of Spiritualists, and yet retain the necessary check of the selection of representatives by state associations. To go back to state conventions, would be self-destructive, as evidenced by the first National Convention held at Chicago. To go back to delegations from (several) local societies and lycums, would be equally suicidal, as evidenced by the fourth National Convention, held at Cleveland. Both of those reasonable Conventions were beset by confusion, and arenas of inharmonious and vindictive debate. The first was a "mass-meeting," still advised by some. The latter (fourth Convention) was composed of delegates from nominal societies—many of which were simply organized on paper, for no other purpose than the sending of delegates. As now arranged, state and territorial associations can each send a delegate for every fractional city members of its own organization, and of each active local society and working lycum, within the state or territory of said organization. The provinces and Districts of Columbia are provided for on the basis of membership Spiritualists; and state and territorial associations having no general organization, can also be represented on a like basis. (It behooves local societies and lycums to attend to the doings of the Conventions of their respective state associations, and see to it, that each shall be properly represented.) This system is fair, progressive, and based upon membership Spiritualists.

The "American Association" means organization; and hence, rational, systematic and effective work. It cannot know any thing of the number of Spiritualists not sufficiently alive to join a society; therefore, it can consistently adopt no other basis of representation. Besides, this basis encourages the organization of both general and local societies, as well as Progressive Lycums. For those and several other reasons, I think the basis, as fixed by this amendment, the best that can be at present devised. Another important amendment is the provision, that only two members of the executive Board, consisting of the President, Secretary, Treasurer, and six Trustees, shall reside in any one state, territory, province or District of Columbia. Other amendments of minor importance are also adopted.

Another important measure is the initiatory steps towards the establishment of an industrial school—not to be controlled by the association, but by a joint-stock company, to be inaugurated by the committees appointed for that purpose—starting with a subscription or donation of \$35,000, by Dr. H. H. of New Jersey. Surely some will dispute the necessity of industrial schools, founded and conducted upon the broad principles of the philosophy which we indicate—untrammeled by any sectarian influence whatever.

The interests of Progressive Lycums were emphasized and encouraged—not so much by any resolutions passed, special action taken, or "talk" of the members of the Convention, as by the beautiful and grand example, presented by the Richmond Progressive Lycum, in their very fine display before the Convention on Wednesday evening, of System and Culture. The good people of Richmond have also presented another pattern to the Spiritualists of the world, in their unbounded liberality in providing for all delegates—free and good entertainment.

ment for all others at the low rate of \$1. per day. The fine hall at Richmond is also magnificent, and the food and drink Spiritualists everywhere. It is well that the seventh Convention was held at Richmond, though I believe a much larger attendance would have obtained at other and larger places.

Another result of the action of the Convention which I shall specially notice—not, in my judgment, by far the least in importance—is the election of a woman to the Executive of the Association. Thereby the loud and long continued boast of Spiritualists, that woman is to stand equal with man in this great revolutionizing dispensation of the nineteenth century, is tardily made practical. This is simple justice, which I have long struggled for in our conventions, but which, policy and personal ambition have heretofore prevented. It must command the attention and respect of all truly liberal minds. It will help to re-attract the confidence and sympathy, if not active co-operation of many honest but doubting friends of organization.

This Convention also presented an example of progressive liberality, by inviting all to participate in the conferences, which occupied much of the time of the different sessions. In this respect the Seventh National Convention was a decided improvement over any other National Assembly I have attended, which includes all except the Second and Third Conventions. The discussions and action upon business matters, should be confined to the delegates; but the conferences, which are most interesting and useful—pre-eminently the people's opportunity—may well be open to all. More of these seasons of soul expression and commingling should be had, and these should not be monopolized by their privileges appropriated by the lecturers who have abundance of opportunity upon other occasions.

## GOOD WORK WAS DONE AT THE RICHMOND CONVENTION.

There has been much criticism and discussion upon the question of organization, and particularly as to the merits of the American Association of Spiritualists. That honest difference of opinion should prevail, is not strange. But that those who have fully committed themselves as favoring organization, should oppose the progress of the American Association, does seem a singular thing. If such have really changed their mind upon this question of organization, why not so state, instead of making war upon this movement? Why not reserve judgment upon the merits of this association until it has had a fair and full trial? Why not take hold and assist in securing a fair hearing in the cause of the movement? If it is the "American Association" that is to be the representative of the mass of Spiritualists, or even of those who value organization—then it would seem that the wisest course will be to take hold of the work and assist in shaping its character. To go back to meet to meet in standard and secure the highest good in behalf of the true work. I do not believe that any organic movement, which should be established, can represent the sentiments of the mass of Spiritualists. Only Infinite Wisdom can comprehend the conflicting elements of the mass. I have much lamented what seemed to me unwise action in past conventions—have counselled against it at the time, and continued to labor for change, until I have even nearly every (to me) obnoxious feature swept away or hedged with safety guards. Unlike many honest and helpful in character, I never desert the ship, until every means of salvation is exhausted, every hope vanished. I believe in pumping, cleansing, repelling and "smoking out" the rats, instead of "skipping to the small boats" and leaving the craft at the mercy of pirates or rats, if such have gained a foothold on board. In doing in organization—that the "American Association" is a *fixed fact*. I believe that it will grow, mature, crystallize, and finally pass away, like all the works of man or nature. Organization is the law of growth; and all organisms must, of necessity, disintegrate when the mission of each is executed. As it will be with this association. How soon it will culminate, none can now say.

I have confidence in the usefulness and continued existence; the healthy growth and expanding power of the American Association of Spiritualists. The chilling blasts, sweeping storms, continued crushing of torments of criticism, both friendly and unfriendly, will only strengthen and solidify its towers of growth from year to year, send down its roots deeper into the "virgin soil" of its development, and make more vigorous its every fiber—time enabling it to stand. "A Monarch of the Forest" of new truth and enlarged attributes of charity, tolerance, and that low which "cathart out all fear."

Let us continue the noble work of organization.

Tioga, Pa., Oct. 22nd; 1870.

The ministry of spirit is not new. The Gymnosophists of India, Hierophants of Egypt, Magi of Persia, Thaumaturgists of Greece, Sybils of Rome, Seers of Judea, and Derivates of Arabia, were gifted with open visions and mystical powers of spirit communion. Zoroaster, Pythagoras, Plato, Socrates, Hillel, Proclus, Augustine, Chrysostom, Joan of Arc, Louis XVI, John Fox, Behmen, Swedenborg, Find, Wesley, Luther, Baxter, Mather, were writers of and believers in spiritism.

Professor Newberry, the State geologist, says Ohio has 10,000 square miles of coal—a greater area than Great Britain, which produces 10,000,000 tons annually.

## Croquet and Base Ball versus "Glory of God."

From our Special Correspondent.

BY ADDIE L. BAILLOU.

It is a remarkable and noteworthy spirit of Christian (?) zeal that prompted the last session of the Wisconsin Conference of the Methodist Episcopal Church, to have become so suddenly conclusions of discipline rules and requirements, as to "wicked" to play at a game of croquet. The faithful committee to whom the subject was referred, brought in their verdict, advising that ministers "beod with great care" the requirements of the discipline, and amendment of the "glory of God" that "does not lead to the glory of God."

Indeed! What conscientious scruples are those that draw so wide a line of demarcation between one discipline requirement and another? The Church to go back to old discipline restrictions, to proscribe the almost only open air amusement, innocent and healthful, that young people, and women and girls in particular, can participate in, while other equally inflexible discipline rules, among which are the restrictions on wearing ornaments, ribbons, jewelry and curls, are so remote from the real and wicked people who have God, and who will "tempt Providence" by traveling on railroads, etc., who will be so gratified to know that the devil is traveling "in his cog," on a special passenger train, from Boston to New York, to wait to seize them, when if proper justice were shown them, they would be sentenced to outer darkness and irretrievable loss, and all for "the glory of God."

Is it any wonder that the children of such a people, grown up with the rigid restrictions from the indulgence of such amusements as are innocent and healthful, and superior to the "glory of God" and "glory of man" is "to glorify God and serve him forever." We shall, no doubt, see an entire revolution in the Methodist Church directly—the fringed hats and supercilious brows, the high collars, ruffs, puffs, etc., will doubtless be sold, and the purchase money be profitably (for the Lord) invested in "tracts" for gratuitous distribution to the vain and wicked people who have God, and who will "tempt Providence" by traveling on railroads, etc., who will be so gratified to know that the devil is traveling "in his cog," on a special passenger train, from Boston to New York, to wait to seize them, when if proper justice were shown them, they would be sentenced to outer darkness and irretrievable loss, and all for "the glory of God."

It is any wonder that the children of such a people, grown up with the rigid restrictions from the indulgence of such amusements as are innocent and healthful, and superior to the "glory of God" and "glory of man" is "to glorify God and serve him forever." We shall, no doubt, see an entire revolution in the Methodist Church directly—the fringed hats and supercilious brows, the high collars, ruffs, puffs, etc., will doubtless be sold, and the purchase money be profitably (for the Lord) invested in "tracts" for gratuitous distribution to the vain and wicked people who have God, and who will "tempt Providence" by traveling on railroads, etc., who will be so gratified to know that the devil is traveling "in his cog," on a special passenger train, from Boston to New York, to wait to seize them, when if proper justice were shown them, they would be sentenced to outer darkness and irretrievable loss, and all for "the glory of God."

But it would be most gratifying to know by what process of reasoning, or "through" what deductions, from the "glory of God" that the "glory of God" is to be "played at croquet."

Was God ever glorified in the development of a creature, or in the creation of a world, or in the redemption of a soul, that has been developed from a cracked tin horn, as that the lips of an habitual dyspeptic could render acceptable service in praise or thank-offering to the author of all good and planet, spirit, and matter, that the fat luxuriant living, roasted turkeys and plum puddings, having been all "blessed" through ministerial lips, should be the very nucleus of this malady.

Perhaps what the Methodist Episcopal Conference has striven at a few more gains and allowed several more camels, they may be able by the process of reasoning, to make the "glory of God" to digest them to the bitter delirium of man; and the greater glory of God.

John B. Gough's father was a "Peninsular soldier," and his mother the village school-teacher of Sandgate, England, where John B. was born on August 18th, 1817.

During the last one hundred and sixty years France and England have each granted 10,000 patents. During the same period the United States has granted more than 100,000 and rejected 50,000.

Professor Tyndall's researches on the action of light on vapors, show that a cloud of all the brilliancy and grandeur of Donat's comet, occupying a space of hundreds of millions of cubic miles, might be produced from only a few ounces of the vapor of alyl, one of the chemical substances with which he experimented.

## An Evening with the Spirits.

From our Special Correspondent.

Hands are materialized, Voices heard, Flowers made, etc.

LETTER FROM D. AMBROSE DAVIS.

BRO. JONES:—Being conscious as I am, that God's eternal truth is attendant upon our glorious gospel of Spiritualism, and enjoying as I do a soul's satisfaction in the knowledge of it, I can but feel that I can be instrumental in extending that knowledge to others. I shall, perhaps, be instrumental in extending a real soul-treasure where it may be needed. I therefore sometimes in the busy whirl of life, grasp an opportune moment, if I can, to say something about the "materialization and intercommunication of the mortal and immortal conditions of life."

Then the consequence often is a request from some of my fellow mortals to be permitted to witness some evidence of that life beyond this, called spirit. And last week being favored with the company of Mrs. Jennie Lord, the well known medium for physical manifestations, opportunity seemed to offer itself for me to invite to my home some fifteen candid inquiring persons, to witness what they might of the power of spirit to make manifestations through their medium. And early in the evening we found ourselves harmoniously arranged in circle, each holding the others hand, with the medium seated in the centre, my wife sitting beside me, holding our little boy R. ably upon her lap.

All things being in readiness, the lights were extinguished (darkness being a scientifically explained requirement for the physical action of Spirits), hands of various sizes were immediately in action around us, shaking our hands and affectionately putting our faces, taking up a quill, and playing upon it while it was being carried with almost lightning speed over the circle and around the room, sometimes resting for a moment upon our heads, necks, arms, and then quickly away upon its mission, each holding melody in every department of the room.

"Now," exclaims Judge B., "they have snatched my watch out of my pocket." "Yes," says Mr. C., "over opposite," and they have given it to me. "And a ring from my fingers has gone, too," says J. D. Judge. "Yes," and I have it upon my finger," says J. D. at a distance; but they are carefully returned to their proper place with the owner accompanied by a voice saying, "All right again."

Then away goes our little boy from his mother's lap, and is carried without mortal hands over the head of the medium and entirely around the circle, resting for a moment on the lap of each and safely back to his mother again, greatly to his amusement as he joyously exclaims, "ma, ma, ain't them funny spit it!"

Fathers and Mothers who had lost sight of the children by what is termed death, plainly felt little hands upon their faces, manifesting a very earnest expression of affection, while the endearing words of papa and mama were distinctly articulated to them, exciting in response, the most tender parental emotions; and when a request was made for some one in the circle to sing, and not readily complied with, a little melodious voice to my wife sang, "I love you," and they are carefully returned to their proper place with the owner accompanied by a voice saying, "All right again."

Boquets of flowers with all their natural delicacy of fragrance, were made manifest to us by being presented to each person present, though none were known to be in or about the room.

These with a variety of other manifestations which I do not attempt to describe, made up to us a very interesting evening's entertainment, and in relation to the manifestation with our little boy, I can assure your readers, Brother Jones, that we should be very unwilling to have him thus tossed about in total darkness by mortal hands, but as it was, we had no fears.

Chicago, Oct. 21.

Written for the Religious-Philosophical Journal.

## The Mormons.

Interesting Reminiscences of the Golden Bible.

BY SAMUEL UNDERHILL, M. D.

Your article on Mormonism brings to my memory a few facts of some interest to an inquirer. In the winter of 1834-5, whilst a Professor of the Willowby Medical College, at Willowby, Ohio at Cleveland, by invitation of trustees I visited Kirtland, to lecture on Temperance. There I was introduced to Joseph Smith. I informed him that I had that day received from an unknown source a work entitled "Mormonism Unveiled," and that when I had read it I wanted to hear his story. I saw him the next Sunday, and told him that I had read the book, and he set a day to visit me. He came with a Dr. Williams, and spent the day with me. I had previously met Harris in a canal boat, in 1831, near Akron. Smith and Rigdon were, with one smart woman, going to look out the "Land of Promise" in Missouri. I obtained from Harris this confession: that the highest evidence on which his mind rested was an inward witness of the spirit. Smith's story about the plates, was this:

"I went to bed in a prayerful state of mind, and thought I had not slept, when suddenly the room was filled with light, and in that light I saw the hill and the plates in the hill. Some three times the vision was presented, and I was directed in that light to obtain them."

He said that he used in translation a stone found in digging a well, which enabled him to see the meaning and translate from the plates the Golden Bible. He told me that he was promised by the spirit three witnesses of the truth of the Golden Bible; that he was directed to select Martin Harris, Cowdry and Whitmer as witnesses; that when the Bible was written by Cowdry, as detailed through him, he took the book, and with the three above named, went into the woods as directed; that they all knelt by a large log and each prayed; that nothing appeared; that each prayed again and nothing came of it. Then Harris said: "I know what the matter is; I have no faith." He arose, and went over a bill from them. Then they prayed again, and lo! an angel came down within forty or sixty feet of him, with a staff before him on which lay a book, and fixing his eyes on Whitmer, said:

"This is the Golden Bible."

They then went and found Harris praying. They knelt down, and all prayed again, and the vision came again, and they all saw it. Rejoicing, they returned to the log where they first knelt, and all prayed again, and down it came the third time, as before. There lay the book on the table or stand. They did not touch it, nor see inside of it—but took the word of the angel.

I was at that time a noted Infidel, and could not believe the story, but have since witnessed equal wonders, and I said then, that, in giving the above relation there seemed to be an awe, a solemn feeling, in harmony with the wonderful relation. After, when editing the Cleveland Liberator, in Cleveland, Joseph's brother, after a quarrel with Joseph, came to me, subscribed for my paper, and told me that if Joe did not play fair about property, he would "let the cat out of the bag."

From our Special Correspondent.

## Mrs. Wilcoxson after the Secular Press.

TO THE NEW CASTLE GAZETTE AND DEMOCRAT:—In one of your articles criticising "Mrs. Wilcoxson's lectures" of 8th, Oct. 16th, evidently editorial, we find you protest in rather a doubtful mood, too, against the return of Theodore Parker. We believe all you say in this particular respect. You don't want Theodore Parker's ghost hanging around New Castle, especially in a Presbyterian Church. Just so exactly. But according to Brother Junkins, in his sermon on "the deity of New Castle," the Presbyterian Church there is so demoralized by various atavistic influences that Theodore Parker probably finds it a good missionary field. And as it is well known that in morality and true virtue he stood pre-eminently above such a demoralized state as Brother J. charges home upon the families of his own church members, and the whole community of New Castle, you "don't want" his "ghost" around. But you need not be afraid of him. He was always a merciful man, and followed the teachings of a pure and unadorned religion. He did not preach Christ and sin. He did not, Sunday after Sunday, like his countrymen of the Free Church, pray for the sinner of a wretched God to fall on the head of an earnest and true teacher, because he did his own thinking, and thought logically, rationally, consistently. We never heard that he was guilty of intolerance, or any manifestation of a Cotton Mather spirit, and doubtless he would preach too much of the sermon on the Mount, and the purity of an ascetic life to suit some at the head of the Presbyterian Church of New Castle, but we are strongly inclined to think not too much for the poor, starving, earnest souls who live near the heart and spirit of its profession. We are not so sweeping in our conclusions as to think there are no honest, worthy members of the Presbyterian Church, who are sick of its "false Gods," and who, while "professing" conversion, are far from conviction. The people are not slow to decide between the teachings of an arrogant, intolerant, sectarianism, a self-satisfied Monastic Priesthood, and tyrannical decrees of the canon, and a truly republican religion which grants its "inalienable right" to our Theodore Parkers, and all other citizens of this American Confederation.

The Gazette may be dilatory to this principle, or any member of a Presbyterian Church making use of its columns may thus prove traitor to our Declaration of Independence, but it will not be possible to arrest the freedom of the masses. And we do not doubt at all that since the Presbyterian Church cursed Parker out of the body, in its holy wrath, being unable to meet him in argument, they, the Presbyterians, have all turned to his "ghost" and should thank them. And they may learn in time that a little more of the leaves of love and toleration will save them from remorse of conscience in the future, and especially that it would be good policy in them, seeing they cannot now look either Theodore Parker or his disciples in the face of the Church (per Rev. J.) to shift their line of defenses (or offense) to some more tenable ground. Certainly, we do not think it is in good taste for any one in the interest of the Presbyterian Church in New Castle, to say much about "false Gods" in the face of that recent complaint and confession of its own ministers. A little scripture may assist your memory, Mr. Critic. "First cast the beam out of your own eye, etc."

Then we will shake hands in a good comradely devil even in New Castle, welcome Theodore Parker and every true humanitarian, give every body a seat in our heaven-bred school, leave our mistakes and Presbyterian Churches behind us, and see if we don't feel better by and by, especially when we get to our journey's end. With a free ticket for all, we wish you a happy time of it.

Mrs. M. J. J.



## JESSIE LEE

## DEATH AND THE AFTER-LIFE.

The funeral sermon of Miss Jessie Lee, aged 19 years, daughter of Mr. and Mrs. J. Lee, deceased, at the Christian Church at New York, Aug. 25th, 1870, by Rev. A. J. Whitcomb.

Reported expressly for the JOURNAL.

"The day of one's death is better than the day of his birth."

The universe is a home of many mansions. It is constructed upon the principle of degrees, from lower to higher, and hence the pathway of life leads upward.

The universe has no ultimate boundaries, nor has God limitations. Hence, our minds are so formed that we can not conceive either of the beginning or ending of creation. We can not think of nothing. When time began, we know not; and to-morrow has no existence. The present is only ours.

Nevertheless, the histories of men inform us of the past, and in the vast scope of spiritual photography, which is God's writings, do we find the perfect record of by-gone ages. Again, by actual perception and study, we acquaint ourselves with the kingdoms of nature below, and the starry heavens above us. But we can not go beyond this, except by the revelation of departed spirits.

The mansions belonging to the spiritual universe are above the grasp of our external senses, and understanding, and hence, it is only by and through the spiritual intercourse that we can gain a knowledge of them. And therefore, it is by this revelation of angels and the Great Spirit within us, that we have the gospel of life and immortality.

And thus, we know that our departed friends are not wholly gone from us, but are living in the spheres of life next to our above this, and can communicate with us. The Spiritual Philosophy, therefore, is founded upon the fact of spirit communion, and the revelations that flow therefrom.

"It is a beautiful belief, that ever round our head are hovering, on viewless wings, the spirits of the dead."

"Dust thou art, and unto dust shalt thou return," was spoken of the body; but the spirit, immortal in itself, returns to God who gave it. Wherefore, death is the common lot of all. Nor is it an enemy, but a friend. It is the natural gateway from earth to heaven. It is the soul's exit out of the natural body into the Spirit World.

By natural birth, we become heirs of this life; so by natural death we become heirs of the next life. But the world to come is by far purer, brighter, and fairer than the present. As the existence of the birds is higher, freer, and better than that of the fish, or the sea, so the life hereafter is higher, freer, and better than this life. And thus it becomes evident that "The day of one's death is better than the day of one's birth."

But, how can we know where we go? Who knows the locality of the Summer Land?

In the dim, misty ages of the past, during which beauteous humanity were feeling after God and heaven, they believed: they were to be far away in that home from which no traveler returned. All was night then, and death was the king of terrors.

But since the advent of Modern Spirit communion, the nature of man, the structure of the universe, the properties of matter and mind, the relations of earth and heaven, and men and spirits, and indeed all mental phenomena, have been more thoroughly investigated, and better understood than at any previous time in the history of our race; and especially, has the gospel of life and immortality been more clearly, satisfactorily, and widely demonstrated than ever before.

And by this great demonstration of the immortal existence of departed human spirits, and their power to communicate with their kindred left behind, we see and know that God and heaven are everywhere. Then, physically speaking, there is no distance between man and God, and earth and heaven.

The kingdom of heaven is within us, and the spiritual world all around us.

"Howbeit, at first we see with material eyes, but afterward with spiritual. The outer man is of the earth, earthly, but the inner man is of heaven, heavenly."

Hence, by the quality of our nature—material essence without, and spiritual essence within—we are constituted to live two lives, and in two worlds at the same time.

Wherefore, the first man is a Materialist, but the second, a Spiritualist. Nor can we know anything correctly, either of the present, or the coming life, in any proportion as we educate ourselves physically, mentally, socially, morally and spiritually.

Thus Spiritualism in its highest, truest, and broadest sense, comes to give us life, and that too, more abundantly. First as an outward messenger, in its phenomenal phases, it comes to our outward senses. And from this standpoint, Spiritualism is purely a Materialism. It is with matter, and our eyes see our own hands, and our hands feel. And thus it comes to our material senses, rapping upon the doors, asking admission into the sanctum sanctorum of our spiritual temples, not made with hands, and not eternal.

And I may further add, that the external phenomena of Spiritualism is accompanied by an external power or magnetism, which greatly excites all the bodily organs, five senses, appetite and passions, social nature, and intellect of the individual. Hence, they who (if they happen to be of the baser sort) embrace this order of Spiritualism, and go no further, in the culture and knowledge of it, may readily be made worse instead of better. Yet, the use of this first order of Spiritualism is apparent to all thinkers. In itself, it is no more an evil than the air we breathe, the bread that we eat, or the fire that warms us.

It brings to the consciousness of the natural man, as the sun shining upon the plants and flowers, brings out their colors, so this bodily magnetism from the spheres above us, reveals the measures and brings on the full power of men who walk not after the spirit but after the flesh.

And thus we may behold the grandeur and divine necessity of the second order of Spiritualism, which comes first to the inner temple, stirring the spirit within us, filling us with the Holy Spirit, and thus giving the spiritual man the ascendancy over the natural man.

And this is the pure birth. We are now born into the higher life. Christ is formed within us, the crown of glory, and God is King over our hearts.

There is the connecting link between the material and the spiritual, and the difference between a Materialist and a pure Spiritist.

## LITUALISM.

Now, spiritual life is the great want of the world, and hence, the new birth, by which we gain admittance into the temple of angelic communion, is of the first importance to all nations, kindreds, and tongues of our earth.

Angels, Dolens, Pastors, and Rationalists, so-called, have their truths, and bear certain philosophic relations to the progress of the race. The adherents of these systems doubtless have their places and uses, and so also, have all the churches, but the highest and purest thought of man is revealed in the idea of spiritual communion, communion and fellowship with God as a Spirit-Father, and an unbroken sympathy and intercourse with the angels of heaven.

And here we find our savior—our only savior, and herein do we perceive the philosophy of salvation through the ministry of angels; and also through the ministry of a Christ.

Wherefore, the reason why we put so much stress upon the practical working of the "spiritual intercourse," is because the angels who are sent to minister unto us, know how, and can save us from vice and crime. As Jesus was the savior of Mary Magdalene, so the angels are the saviors of man. They give us bread, and we hunger no more; they give us water, and we thirst no more; yes, these good angels unfold within us wells of water that spring up unto everlasting life.

Now, the foregoing considerations have a direct bearing upon the question, to wit: With what characters do we enter the Spirit Land? We enter it at death, the angels, the real man, pieces out of the body to its own place in the spheres of heaven. It goes to its own place, and is its kindred.

Dying, so-called, does not change our essential characters any more than passing from one room to another, or that moving from one country to another. In the graded school, pupils pass from one department to another, until they reach the highest; but the simple act of passing from one department to another, does not change the character of the pupil. He may be happier in the one than in the other, or he may be more miserable. And so death does not free us from our sins, nor make us new creatures. It is not our savior.

Yet, all things considered, as the next order or sphere of existence, is in itself, higher and better than this, we may upon general principles, truthfully say, "The day of this man's death is better than the day of his birth."

At birth, we come into this new life. The earth, therefore, is the common home of all men, whether they be high or low, wise or ignorant, good or bad; likewise when we die, we enter the next life; and therefore, the Spirit-World is the common home of all departed human spirits. But each in his own order. No man is higher or lower in the scale of existence than he naturally belongs. There is one glory of the sun, and another glory of the stars, moon and earth; so, in the Spiritual world each grade of spirit is in its own order, and has its due reward, error or truth, slavery or liberty, misery or happiness in proportion to his ignorance or enlightenment, purity or impurity.

Nor can spirits appear to be different from what they are. The clothing we wear there, is in perfect harmony with our intellectual and moral characters, and we all shall put on our true colors, and are seen and known as we are.

It is, therefore, the revelation of angels, and the philosophy of Spiritualism, that shows us the paramount importance of laying up treasures in heaven. We should dare to be true, and dare to do right, though all men oppose us; because we may nobility, character, purity of soul, and eminence in heaven by so doing.

God and angels are not cowards; neither should we be cowardly. And as heaven is bright and beautiful, so, in order that man be adapted to it, and prepared to enjoy it, they too, must be bright and beautiful, and of a heavenly nature.

But, however this may be, I repeat it, as we leave this world, so we enter the next.

And our life there, is but a continuation of this. The soul never dies. Death causes no cessation of our existence. In fact, in death there is life. Hence the departed, or the dead, so called, are not dead, but are living. Remember, it is not the body, but the mind, that makes the man. Our bodies undergo decomposition, but our minds are imperishable. Nor are the departed disembodied. Spirits, or angels, have bodies as well as we. And as our bodies adapt us to this world, so theirs adapt them to their existence.

God is infinitely wise, good and powerful, and therefore, all his works and laws are perfect throughout.

True, premature death is sad to contemplate. Man should live out all his days. Disease and premature death are the result of disobedience to the laws of life. The Almighty rules in heaven and on earth, and his power cannot be resisted. We must obey, or suffer the consequences.

Nor is it enough to obey man's laws; neither the popular customs and fashions of men. God's laws, written upon our minds, engraven upon our hearts, wrapped around every bone, muscle, ligament, tendon, fibre and nerve of our bodies; these must be obeyed, or we die prematurely.

The law of retribution goes beyond death. God is everywhere, and therefore compensation is everywhere. We must atone for our transgressions. We cannot escape. Retribution is inexorable. There is a Judgment Day for every one of us, at which our whole past life is made known. And every idle word is brought into judgment; yea, every thought, our most secret thought, even our most interior desires, together with all the good and evil that we have ever done.

Then our Book of Life is opened, and read of all. Nor can we flee away from it. There is no corner or corner in the vast universe where we can hide ourselves, or evade the decisions of the Supreme Judge; for this Book of Life, out of which each and all must be judged, is within us, and is a part of us. Our minds and hearts are its pages, and the spiritual bodies of our immortal souls are its paste-board and paper. And here every act of our lives is written, every thought of our minds and desire of our hearts. And our own eyes shall see this all-true record; our memories shall remember all that we have done; and our consciences—quickeners by the truth—shall vindicate it; and our own judgments—illuminated by the wisdom of God—shall pass sentence for or against us.

And thus every man is accountable to himself, and must stand or fall by his own record. I am not my brother's keeper, nor is my neighbor. Nor is any man or angel my judge. It will devolve upon me to judge myself, and to suffer the punishments of my sins within myself.

Not that angels are incapable to judge us wisely and correctly, nor even our purified brothers and sisters in heaven; but it is not their prerogative.

When we shall come into the light, and under the power of our Judgment Day, there will be none to accuse us. Our sins, convicted by their own consciences, shall slip away and leave us alone.

And when, in the deep solitude of our hearts, we hear the infinite I-ye, we shall say, "Where are these things now?—but no man, Lord, and thou he will say unto us, 'Neither do I condemn thee; go and sin no more.'"

And thus we will be left alone, face to face with the Lord of our past lives.

## In what, then, consists the terror of the Judgment Day? What have we to fear?

Will any devil or located hell be a terror to us? No. Will bright angels torment us? No. Will God laugh at our calamity, and mock when our fear cometh? No.

What then will we fear with fear, dread and terror? The answer is: The evil that we have done; the crimes that we have committed.

And our vices and crimes may be so terrible, our record in the Book of Life may be so black and frightful, that we will call upon the rocks and mountains to fall upon us, and hide us from the sight thereof!

Let us hear, then, the conclusion of the whole matter: Fear nothing but to do evil; fear to hate or slander, or in any way to injure any one; keep the commandments of God written upon your bodies and souls; obey the laws of love; love thy neighbor as thyself; love the Father of all supernally; and do unto others as ye would have them do unto you; for this is the whole duty of man.

"For I shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

With these remarks we come now to speak a few words in regard to the deceased.

And first, J. A. Lee, whose lifeless body lies before us, is not dead. She is gone to the better land. Her body, the enshrouded and worn-out cloak, will be buried to dust; but Jessie Lee, young, bright and growing, cannot be buried in the grave, for she could hold her there; no power could confine her to the grave. But her body is dead, and where is she?

Our gospel, which is good news, glad tidings of great joy, hath demonstrated to us that all the dead live unto God, are as immortal as the angels, and can die no more.

With these remarks we now our resurrected sister, standing upon the bright table lands of the sun, moon and stars of heavenly glory!

Dressed in celestial apparel, the great host amidst the beautiful angels, and all the sparkling scenery of heaven, to be educated in the great truths of the universe, and to walk in the light forevermore.

As regards her earthly antecedents, we observe, first, that she had inherited a fine organization from her parents, and was, therefore, naturally kind, intelligent and beautiful. She was good, noble and true. She was an ornament in society, and an honor to her parents and friends.

She was a spiritualist, and dared to be true, and although she was only 18 years old, yet she was an intelligent, successful and faithful teacher in the Progressive Lyceum. She was not ashamed of Spiritualism; she was proud of it, and honoring favorably born, and living nobly, her mind was clear, heart pure, and soul beautiful.

Hence she had no sin to bear her down in the country whither she has gone. She has no crimes to atone for there. She must be happy, therefore.

She has gone to her own mansion in heaven, where the love of God flows in upon her through the hearts of the angels, and all that is fair and beautiful in her celestial home.

Oh, Father, we thank thee for life and death, for heaven and immortality. We thank thee that our dear departed are living still; that in spirit they can return to us; that they can guard us with their power, bless us with their love, and communicate their thoughts to us; and that by and by, we shall join them in their bright homes to part no more.

Oh, Father, know that thou carest for us with all thy wisdom, love and power; that thou hast numbered the very hairs of our heads; that a sparrow does not fall to the ground without thy notice; that the least of thy children is of infinite value to thee; therefore, Oh, Father, we cast our case upon thee, content that all is well.

Parents of the departed, be of good cheer. Put thy trust in God and angels. Thy daughter is not dead, nor far away from thee. She still lives within the love of your hearts, and what the dew drop is to the flower, her pure spirit will be to your spirits. And thus she will ever be with you, and will be a comfort to you.

Let us be heavenly. Let us be good, and do good. Love, and hate not; bless, and curse not. Live noble lives, and at last thine own dear daughter will receive you into her heavenly mansion with joy inexpressible.

Written for the Religio-Philosophical Journal.

## OVERHEULING.

## REV. R. C. CASE.

Self accusing, self-reproaching.  
Silent sighs and deep remorse;  
We are right, and yet we are wrong;  
Still through nature hold their course;  
Casting down with deep dejection,  
With the eyes of God's inspection,  
With a wail, an inexpressive  
Cometh grief and perishes late.

Still, whatever we are doing  
Brings good or brings ill;  
We are right, and yet we are wrong;  
We are best of Fate's fall;  
So in our narrow circle,  
Moving onward, we are still;  
Where the glorious life-thoughts sparkle,  
Or else sleeping on the ground.

Up to-day among the angels,  
In the reaches of our thought,  
Down to-grieve where the soul quells  
In its state, its better fate;  
Drinking in the life of spirit  
In some grand and beautiful hour,  
Stooping down to the lowly,  
Of the glory of its power.

Practicing its self-denial,  
Struggling in the strife of sin,  
Till the index on the dial  
Shows the path, the future path;  
On constrained by causation,  
To the depths of sin and night;  
Scarcely for what we were to be,  
Scarcely we know the wrong from right.

From the platform of life's action,  
We are wrong to us must be;  
With the conscience's strict exaction  
On that has been and what must be;  
But with larger intelligence,  
With a nobler reach of thought,  
We shall know the wrong from right.

We shall make it all to praise Him—  
We shall out of life to perfect end—  
Make man's every evil rate him;  
We shall be the good and true;  
We shall be the good and true;  
We shall be the good and true;  
We shall be the good and true;

Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;

Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;

Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;

Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;  
Then we are the good and true;

## Written for the Religio-Philosophical Journal.

## EDUCATION.

## By Geo. Haskell.

## NUMBER THREE.

Where can such an institution as the age demands be inaugurated?

Different locations have their peculiar advantages and disadvantages; and that place that offers the greatest facilities for accomplishing the work, should be preferred. A beginning must be made somewhere, and when that shall prove a success, other similar institutions will be established where they may be needed.

For several years, I have felt the importance of having a better system of education instituted, where all the physical as well as mental powers could be developed; where work, study and amusement could be so harmonized as to interest all; where both sexes could have equal advantages and be educated together, and thus be better fitted to fill their true position in life.

I have traversed our country, east and west, and examined and compared the condition and advantages of different localities, and I have not seen any location that offers so favorable advantages—all things considered, as Ancona, Camden Co., N. J.

It is in a mild, genial, healthy climate—free from all causes that might produce disease; a very important consideration for the welfare and success of a school. The air is pure and invigorating; the water soft and sweet; the soil is good and productive. The surface of the land is sufficiently diversified for pleasant rural homes. The quality of the soil varies from light sandy, to stiff clay, but is mostly a fine sandy loam, adapted to the growth of fruits, grains and vegetables; and the thorough cultivation will reward the labor bestowed upon it.

It has once been covered with a dense forest of pine and oak, which has been removed, and the land has on it now a vigorous growth of oak, pine and hickory, which will require labor to remove it and prepare it for profitable use; but when the trees are removed, and the stump and roots out of the way, and suitable cultivation bestowed upon the soil, abundant crops will reward the laborer.

Ancona is twenty-five miles south-east from Philadelphia, by the Camden and Atlantic railroad, and about three miles from the junction of that road. It is two and a half miles from the junction of the Vineland and N. Y. railroad; and by that road, about eighty miles from N. Y., thus having direct communication with those important cities.

The tract of land purchased for the settlement contained about 3,500 acres, on which was a cultivated farm of 180 acres, with an old tavern house, containing fourteen rooms in good condition; four other dwelling houses, barns and out houses, and a stone building, the upper story of which has been connected into a hall for teaching school, &c.—thus at present affording facilities for several hundred scholars.

The tract has been surveyed, and laid out with suitable streets and avenues, so as to be systematically improved. A central town laid out in building lots, and on side of that are lots of five, ten, and fifteen acres. A central avenue, thirty feet wide, extends from the depot, back through the tract, about three miles long, along which are some of the finest locations for improvement and residences.

Some twenty-five individuals have purchased lots of five acres and upwards each, and have cleared the land, erected buildings, set out fruit, and made the tract a desirable location for a settlement. A saw mill is in successful operation, and brick have been made on the premises—thus affording facilities for building. About 1,800 acres of the tract have been sold to different parties for improvement, leaving about 2,500 acres for others to purchase and improve.

I now propose to sell 2,000 acres of the land, to be sold to the accommodated purchaser, at a price that will cover the original cost, taxes and interest, thus affording those who may want the land for improvement an equal chance with myself. I would require five hundred acres of the land with the buildings and improvements on it, for school purposes. I did not engage in this enterprise for the purpose of speculation, but to aid others in procuring homes, and in laying the foundation for such an industrial school as the present condition of the world demands. I have now spent four years on the ground in preparing the way for future development, to have set out fruit of all kinds, and a supply of fuel, it shall be needed, and now the way is prepared for others to come and help carry forward the work. The price of the unimproved land, outside of the central town, will be from \$15 to \$35, per acre, according to location, quality, and what is growing on it. There is an incumbrance on the lot, and of about \$25,000, which must soon be removed to receive a perfect title to the property. There has been about \$50,000 paid to the party holding the claim, in principal and interest, and the property is now liable to be sold at public sale, to pay that debt. I have used my available means in making payments thus far, and now, as I cannot have help, or what I have paid, will be diverted from the object intended. Must that sacrifice be made, and humanity be deprived of the good that might result from it? There are other debts which have been incurred in the purchase and improvement of the place, which must soon be paid. I claim no more than \$40,000. Arrangements can be made to pay \$10,000 of it, leaving \$30,000 to be paid out of the land or otherwise. The 2,500 acres of land, with the wood, timber and improvements on it, are worth, at a low estimate, \$65,000.

I now propose to donate my interest in that property, or at least \$25,000 of it, to an industrial school, provided others will furnish the means to pay the claims on the property, and take the necessary steps to accomplish the work.

If the location described is considered desirable, and the friends of humanity are ready to extend a helping hand, the institution can be at once inaugurated, and the experiment tested.

Without that aid and sympathy the work will not go forward, and what is being prepared in preparing the way and preparing for the work, will be lost to the world. Friends of humanity, are you ready to do any thing? Are you prepared to take part in such a work? Do you feel any interest or sympathy in the cause of human improvement? Show who may wish for further information, to Mr. J. A. Lee, at Ancona, Camden Co., N. J.; or what would be better, visit the place and see for themselves.

GEORGE HASKELL, M. D.

During the bombardment of Strasburg a bombshell fell in a young ladies' seminary, killing seven of the pupils and wounding four others.

A man has been having fun in the outskirts of Richmond, Va., by shooting bird-shot into Negroes, just to see how they would jump. His enjoyment has been cut off for five years by something the judges said about the population.

A paper called the *Memphis Florio* blooms in Arkansas. But the editor complains that it does not make a "cent."

William Cullen Bryant is the richest poet in the United States. His last year's income being \$50,000.

## Voices from the People.

Sada Baily sends a question to "Veritas." Does our friend, Veritas, favor organization upon any plan, and so, will she write the suggestions in regard to what is the true plan of organization? Her article on "Harmony in numbers," September 24th of the JOURNAL, is certainly a most excellent and spicy article. Will Veritas be so good as to say whether or not she agrees with the sentiments expressed in the article on organization, by Sada Baily, in the JOURNAL of September 24th. We trust she is performing their mission as good doers, and her own work in the onward march of development, and hastening the day when we can work together in organization, and when each liberal soul will follow its own "Holy Ghost."

RAVENNA, OHIO.—Sarah M. Day writes.—I wish I was able to send the JOURNAL to all who would read it, that the truths of our beautiful philosophy might be more widely disseminated.

RYOTA, MINN.—M. V. Blaise writes.—I like your valuable paper very much, and would hardly know how to do without it.

KEOKUK, IOWA.—D. H. Miller writes.—I have just obtained reading the JOURNAL. Garrison's remarks at the funeral of Henry O. Wright. Was ever anything felt more touching, beautiful and truthful? How deep love in his love of man; how much his conceptions of immortality and God!

CARROLL CITY, IOWA.—E. M. B. Bell writes.—I am a subscriber for the JOURNAL, and have read the paper about six months, and am well pleased with it. It contains the same ideas and sentiments that I have read in your other papers, and I have been a subscriber for the JOURNAL, and have had it a little over twenty years. I write the above that you may know about where I stand on my religion. I like the JOURNAL much the best.

SPARTA, WISCONSIN.—Mrs. H. C. Walker writes.—I enclose please find five dollars for the next year, and to renew my subscription for your most valuable paper, as I cannot do without its cheering presence. I enclose the money in a check upon my bank, and I enclose it in a letter, so that you need not send the money sooner, is what of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long.

LIMBERICK, PA.—Thomas J. Evans writes.—As it is coming near pay-day, and I would always rather be ahead than behind, I enclose, I send you three dollars for the continuation of the paper. I cannot well do without it. It is the most interesting of all the papers I get. All the books that you have for sale, that I have read, I consider Denton the standard of doctrine, one of the best. If I had the means, I would buy many of them.

CHETPA, KANSAS.—M. H. Densham writes.—I do not wish to be without the JOURNAL. It is more interesting to me than any paper I ever read.

STRASBURG, N. Y.—Mrs. B. Kelsey writes.—I enclose please find five dollars for the next year, and to renew my subscription for your most valuable paper, as I cannot do without its cheering presence. I enclose the money in a check upon my bank, and I enclose it in a letter, so that you need not send the money sooner, is what of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long.

BODEGA, CAL.—Thomas Fuller writes.—My subscription for the paper expired the first day of September, and I should have renewed it before, but could not get the bill to send until after the first of the month. I enclose the money in a check upon my bank, and I enclose it in a letter, so that you need not send the money sooner, is what of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long.

FENFIELD, PA.—Dr. F. Bond writes.—I enclose please find five dollars for the next year, and to renew my subscription for your most valuable paper, as I cannot do without its cheering presence. I enclose the money in a check upon my bank, and I enclose it in a letter, so that you need not send the money sooner, is what of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long.

KNOXVILLE, TENN.—Sylvester Stevens writes.—Please accept my sincere thanks for the JOURNAL, which I have always received your interesting paper in advance of time, and the great pleasure and profit I have derived from perusing it; your interesting communications.

CHICAGO, ILL.—J. R. Fox writes.—I enclose, please find five dollars for the next year, and to renew my subscription for your most valuable paper, as I cannot do without its cheering presence. I enclose the money in a check upon my bank, and I enclose it in a letter, so that you need not send the money sooner, is what of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long.

PLANO, ILL.—Urrula Steward writes.—I enclose please find five dollars for the next year, and to renew my subscription for your most valuable paper, as I cannot do without its cheering presence. I enclose the money in a check upon my bank, and I enclose it in a letter, so that you need not send the money sooner, is what of means. I hope to be able to pay in advance hereafter. Please accept my sincere thanks for your kindness in sending it so long.

BIRDSBORO, PA.—J. S. Holman writes.—I am aware that I now maintain the relation of debtor to you, as the time for which I subscribed has nearly expired; but as I do not wish to be without the paper, I herewith send you the money to defray the subscription price for one year, according to your conditions of publication. I have been a reader of the paper for nearly two years, and through all this time I have been a devoted and earnest believer in the divinity of the Scriptures, including both the Old and New Testaments; but since reading the JOURNAL, during this time, containing such a full and complete revelation of divine inspiration of the recorded scriptures of these Scriptures, I must confess my veneration for these books has been very much modified. Still, I cannot, as yet, avow myself a Bible skeptic, I am only investigating the harmonical philosophy. As for orthodoxy as it is established in our churches of the present day, I have long since departed from it. I have been a devoted and earnest believer in the divinity of the Scriptures, including both the Old and New Testaments; but since reading the JOURNAL, during this time, containing such a full and complete revelation of divine inspiration of the recorded scriptures of these Scriptures, I must confess my veneration for these books has been very much modified. Still, I cannot, as yet, avow myself a Bible skeptic, I am only investigating the harmonical philosophy. As for orthodoxy as it is established in our churches of the present day, I have long since departed from it. I have been a devoted and earnest believer in the divinity of the Scriptures, including both the Old and New Testaments; but since reading the JOURNAL, during this time, containing such a full and complete revelation of divine inspiration of the recorded scriptures of these Scriptures, I must confess my veneration for these books has been very much modified. Still, I cannot, as yet, avow myself a Bible skeptic, I am only investigating the harmonical philosophy. As for orthodoxy as it is established in our churches of the present day, I have long since departed from it. I have been a devoted and earnest believer



1000



## Religio-Philosophical Journal

S. S. JONES,

EDITOR, PUBLISHED BY J. S. JONES.

Office, 187 &amp; 189 South Clark Street,

CHICAGO, NOVEMBER 5, 1870.

## TERMS OF THE

Religio-Philosophical Journal.

\$5.00 per year, \$1.00-6 months, \$1-4 mos.

Fifty Cents for Three Months on trial to NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or Free-Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a Government Letter. The registration fee has been reduced to twenty cents, and the present remittance system has been found by the postal authorities to be a very safe and reliable method of payment.

All subscriptions remaining unpaid more than six months, will be charged at the rate of one year per year. Payment on the 1st of each month is required by the publisher. The subscription and trial period of all changes is made, as required by law. No money orders are to be sent to the publisher without the full payment in advance.

SUBSCRIBERS are particularly requested to note the terms of the subscription, and to forward what is due for the coming year, with or without further reminder from this office.

## NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office, whether directed to his name or another's, or whether he has been authorized or not to receive the paper, is liable for the same.

2. If a person orders a paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.

3. The carrier is liable for the paper if he takes newspapers and periodicals from the post-office, or removing and leaving them uncollected for, in case of evidence of fraudulent delivery.

## NOTE TO YOUR SUBSCRIBERS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 1870, it will be found in Smith's J. Dec. 1870. The 6 months term, if he has only paid to Dec. 1870, 1870, it would show that Smith's J. Dec. 1870, or perhaps, in some cases, that two figures for the year, as 70 for 1870, or 69 for 1869.

Any threatening notice to this office for the Journal, should be carefully noted, and if a renewal, or a new subscription, and without proper names paid.

All letters and communications should be addressed to S. S. Jones, 187 South Clark Street, Chicago, Illinois.

## A Search After God.

NUMBER THIRTIETH.

Continued from last week.

The Embassadors of the Orthodox God—They serve one who is constantly harassing the Children of Earth—The Government they Represent; not Friendly to Humanity—The Damage that the Elements Cause—Why not Demand Reparation?—Practical Hints.

Our readers may entertain the idea that, our "Search after God" is attended with great difficulty, and that obstacles are constantly rising up before us. It has been our aim in this series of articles to present this question that every obstruction in the way of humanity recognizing a God, if one exists, would be removed, or rendered so transparent that they could see the Being after whom we are now searching.

A single article on this question would do but comparatively little good; while an exhaustive treatise on the subject will be of incalculable value to those of an inquiring turn of mind, enabling them to pursue understandingly an investigation of the subject, even if they don't come to the same conclusion that we do.

In our previous article we alluded to the fearful havoc made by the elements in the destruction of human life, presenting a phase of existence which would indicate that an eternal warfare had been waged by them against humanity, and we failed to see through their hostile array any evidence of an all powerful, infinitely merciful Being.

The animalcule in the atmosphere have caused epidemics. The effluvia arising from the earth, the result of chemical changes, has sent untold numbers to an untimely grave. The water, impregnated with certain gases, has disorganized the whole system; rain pouring down in torrents has devastated whole sections of country, destroying the works of centuries. The volcano spouts forth its lava, and like a pestilential serpent it coils itself around cities, burying them, only to be resurrected like Herculaneum or Pompeii. The cloud is charged with electricity with the same precision that the operator would charge a Leyden jar, and its destructive forces unloosed on the inhabitants of earth. In fact, there seems to be a war on earth between man and God, more terrible and destructive than that between Lucifer and God. Talk about the wars of earth, the destructive works of vandal soldiers, the loss of human life from the conflict of contending armies—all sink into insignificance by the side of the destruction that results from the elements over which God is supposed to have supreme control.

Wars between nations are wrong; war between man and the elements right. The destruction of thousands by the various missiles of war, is an outrage that all philanthropists should condemn; the death of a crowd on the green, caused by the cloud systematically charged with electricity, is in accordance with all principles of justice. The burning of cities, the laying waste of beautiful sections of country, the destruction of works of art by the contending governments, is an act that excites within the heart the severest condemnation; the window, or heaven are open, the water pours down in torrents, cities are destroyed and human life lost,—yet it is all right! Two ships meet in mid-ocean; a whirl is the conflict—desperate the struggle; yet the one controlled by pirates continues while the other God a watery grave. Then all lovers of justice cry, "What a monster! A beautiful steamer is sinking on the deep ocean. Clusters of the mad angry waves are crying 'murdering him,' carrying the noble

ship as easily as a whirlwind does the lightest feather. Beautiful, isn't it, on that spray-capped wave, proudly defying its sweeping strength. The wind blows with terrific violence; the rain pours down in torrents, and it seems as if the very elements were controlled by a demon who desired to destroy that steamer and her precious cargo of human life! Those on board appreciate the situation; and what heart-rending cries are heard on all sides! Mothers on their knees, with their children clasped to their bosom pray that the storm may cease, that the elements may be stilled—the angry waters become at rest! Pray, yes, they pray,—poor, puny mortals, on mid-ocean praying! Bah! Your prayers are not worth a herring in value. We wouldn't give a cent for them! Tears then are of no avail—Knees bent, and eyes upturned, and tender entreaties don't amount to much then. Wonder if Rev. D. L. Moody's church in this city, should institute a glorious prayer-meeting, and each one of its aristocratic members kneel down on a floor covered with soft carpets, behind a desk trimmed with the finest silk, and with eyes upturned towards exquisitely-painted ceilings, pray that the noble ship on mid-ocean would be saved, what would be the result?

Moody's prayer can't make a loaf of bread, can't cause water to spout from a rock; or any section to flow with milk and honey. His prayers are as powerless as those of a Camanche Indian, and possess as little weight as the incoherent ravings of any other religious fanatic.

In mid-ocean, on that steamer, prayers are heard in Irish, German, Italian, Portuguese, French—in all languages. Little children pray; old women pray; crusty old men and stiff old bachelors pray; all pray! yet the storm rages; the wild winds howl; the mad waves roll along, and the wildest terror prevails on all sides, and finally the noble ship is wrecked! Is this all right? No wrong there! Here was a terrific battle between the steamer's massive timbers and the elements; the latter were successful, and not a voice is heard in all Christendom condemning the act.

War between man and man is wrong; between the forces which God controls and man is right! He! ha! Justice, where art thou? Man, murder your brother man; sharpen the keen blade, and with uplifted hand send it to the vitals of a human being, and see his eyes roll in their sockets, his lungs heave in agony and hear his wild cry of distress, his entreaties to be spared! Why the whole world would damn the act!

But see that cloud,—black, devilish, Satan-like, its expression apparently borrowed from the cess-pool of licentiousness; see it curl itself in the heavens, assume the appearance of a snake, a vile monster, and then see it coolly murder a human being,—send it to a premature grave one of the fairest of earth. Who controlled that hideous looking, ugly, monstrous cloud? and who aimed its charge at one of the fairest of earth? No one condemns the act! Justice, where art thou? Do you hold in your hand those beautiful scales, and can you determine what is right and what is wrong—what genuine and what fictitious? Justice—where is your Justice? "Bismillah"—the one controlling the cloud be hung for committing the murder?

Poor, puny mortal of earth, you hang your brother man, and if your power was sufficient, you would hang the "culprit" who charged that cloud with electricity and aimed it at the mortal of earth. What, God murder? Who controls the cloud?

He! ha! and the very air seems devilish! All the elements seem to conspire against the life of man. He is forced into the world, and then insects sting him, the animalcule in the air poison him, poverty pinches him, the water devastates his farm, the cold winds freeze him, the wild storms of life beat against him, he struggles from early morn to dewy eve against the elements surrounding him.

Ah! Where is your God? Try God for incompetence! Demand of him who charged that cloud with electricity to shoot one of the inhabitants of earth? Send your plenipotentiary to him with your requisition to demand the culprit. Open up communication between the United States and the "Kingdom of God," and ask reparation for the insult! One of the citizens of the United States has been wantonly murdered—cruselly shot down by that miserable cloud, and the honor and dignity of this government must be sustained! Yes, demand reparation for the life of that citizen—for the destruction of Herculaneum and Pompeii, Sodom and Gomorrah—demand an explanation, require that the fortress of heaven be dismantled, insist that such guarantees shall be given that no further such be offered in the future. Poor, puny mortal of earth! asking too much of a foreigner, that the Kingdom of God.

But here are our charges.

The loss of one thousand lives by your lightning.

The destruction of \$10,000,000 in California by your earthquakes.

The loss of \$100,000,000 in consequence of your allowing the windows of heaven to remain open too long, and too much water to pour down.

For these outrages, we demand that you, O God, should dismantle the fortifications of heaven; give your lightning; improve your water works so that no more inundations can occur, and discharge all your incompetent subordinates. Unless guarantees can be given that will insure the future safety of this government, war will be declared and prosecuted to the bitter end.

Why not ask guarantees? Isn't the government allied to, foreign to us, with distinct, dividing lines, and has our ambassadors ever been allowed a latitude there? Two centuries ago, we knew as little of China as we do now of the Kingdom of God! The Methodists, Baptists, Presbyterians, Episcopalians and Catholics pretend to be ambassadors from the celestial courts of heaven. Why not treat with them, and ask them to give any guarantees as to the

good behavior of the government which they represent, why not give them their passports and send them home, just as we would any ambassador from a foreign court, when difficulties occur. For every death by lightning, hang a prominent Minister, commencing with Rev. of Chicago, or crush some member of Brooklyn Church, N. Y. For property destroyed by inundation, confiscate the property of the Young Men's Christian Association; in fact, hold the prominent members of the Christian Churches as hostages for the good behavior of the government, the God they represent, and never desist until different arrangements are made among the clouds, and the water works of heaven so repaired that the children of this government shall not be the losers. Why not make this arrangement? These ambassadors, this phalanx of praying Pharisees, have direct communication with the "Courts of heaven"—why not then hold them responsible for the acts of that being whom they pretend to represent? We had rather be assassinated like Lincoln, than be cruelly murdered by a black, miserable cloud, or buried in volumes of burning lava.

Ah, Children of earth, glance around you and reason to some effect. View these Embassadors from the "Celestial Courts of Heaven"—hear them pray, see their upturned eyes, and their "lofty, dignified bearing"—we tell you that they represent a country, whose Ruler is constantly harassing the people of earth, and is it wrong to demand reparation?

We have stated facts—we deal in them as they are presented to us now. Our statements are plain; our conclusions so palpable that all can see their true bearing. The Orthodox ministers pretend to represent the "Kingdom of God." They have "calls" to preach. They obey the dictates of the being they serve. They pray standing, kneeling, and some too, lying, say their prayers in bed. Their entreaties, are, however, perfectly powerless. We never knew one to be answered. As they represent the "Kingdom of God," why not hold them responsible for the good behavior of their Sovereign Prince. When he leaves the "windows of heaven" open too long, and too much water inundates the earth, make the thing practical, and for reparation, either hang some prominent divine, or receive damages. The ruler of a foreign court should not molest us in this manner. Its ambassadors should be held strictly accountable, and compelled to leave the country or pay damages. What wrong in this demand? Nothing. Who controls the elements? According to their statements the Orthodox God! Then hold him responsible and unless he behaves himself, punish his ambassadors; confiscate their property; take possession of their churches; turn the iron spires into ploughshares; turn their Bibles into paper for the RELIGIO-PHILOSOPHICAL JOURNAL; their fine carpets into blankets for poor shivering humanity; their grand pews into wood for fire; their "vestries" into manufacturing establishments; their publication houses into co-operative places for business where the indigent may find employment. Great God! Yes! let it be understood, that unless the "water works" of heaven are improved, the lightning properly controlled so that metallic rods can be dispensed with, and the elements brought under proper subjection, that war more terrible than any heretofore, will be commenced at once!

Well, we pause. The world seems in a giddy whirl; the very air full of demons; the hum of human voices in the streets below sound like the expiring notes of the midnight revelry, and we wonder if there is a God?

We pause again in our search. It is now Sunday, A. M. The bells of the City have ceased to toll. Prominent divines are on their knees. We look at their upturned eyes, and from our inmost soul, we pity them. While they pray to God "who controls all things," they have been careful to place lightning rods on their churches. Bah! what hypocrisy!

(To be continued.)

## A Challenge.

Isaac Sheen, of the Mormon persuasion we presume from the heading of his letter, sends the following challenge:

"I am ready to discuss the following question with Moses Hall, or any one of the able advocates of Spiritualism who will not use unrespectfully language towards his opponent: Is that system of belief which is called Modern Spiritualism, reliable, true and commendable?"

The above named reverend gentleman like all other "Reverends," thinks he can state a proposition in such a manner as to give room for him to enter to the morbid prejudices of the devotees of old Theology, and gain their applause at the expense of truth.

In Spiritualism true? Why does he not propose to discuss the above simple question? If Spiritualism is true, that truth will solve all minor questions. If true, the Author of all Truth is responsible for all contingencies, such as come under the head of *reliability, commendability*.

Suppose some one of our lecturers should send a challenge to the Reverend Isaac Sheen in this language: "Is the system of religion which is called Mormonism reliable, true and commendable? would he feel that the proposition was honorable in view of the prejudice that exists among Christians against Mormons? Would not the field be open for all the slang that has ever been reported against the plurality of wives, thieving, robbery and murdering by Mormons?"

Come out, dear sir, and make a straight-forward challenge to discuss the truthfulness of Spiritualism. Be a true man, and you will find plenty of true men to discuss with you.

C. E. Read.

This famous medium for physical manifestations is now in Central New York, and on his way to Chicago.

## Little George Bundy.

On Sunday, Oct. 23rd, at about four o'clock, P. M., our only grandson, George M. S., a beloved little boy of seven summers, and the only son of Col. J. C. and Mary E. Bundy, passed from the material to the Spiritual plane of life.

Little George was the pet of the household, and beloved by all who knew him. Ever active and observant of what was passing among children and youth, he loved fun and out-door sports.

At the time of his death, he was watching some older boys who were playing base ball in the street, when an unlucky bat sent the ball directly to Little George, and struck him near the heart, and killed him almost instantly.

His funeral transpired on the Tuesday following.—Bro. H. Slade, of Elgin, officiating and tendering the gospel of immortality and eternal progression to the bereaved relatives and friends.

Thus, without a minutes warning, our little grandson was launched into Spirit-Life—not dead, nor does he sleep. The little boy still lives, and loves those whom he loved while in the form. Of this we have an abundance of evidence. He, in company with our beloved son, George, he, whose name is fresh in the memory of many of our readers, who passed to spirit life over four years since, and for whom little George was named, on Thursday evening next after his death, made himself manifest, not only to us, but to a large number of friends who were assembled at one of Mrs. Lord's seances.

The beloved little boy was sufficiently materialized to be seen and perfectly described by the medium, and to use his own vocal organs to speak to us, and his own little hands to caress and to present his with tangible things. Joyously can we exclaim, "O Death, where is thy sting! O Grave, where is thy victory!"

## Testimonial.

The following is selected from many testimonials, which are daily received by Mrs. Robinson from her numerous patients living in all parts of the world,—testifying in a most expressive manner to her remarkable powers as a healing medium.

## FIRST LETTER ASKING FOR A PRESCRIPTION.

Mrs. ROBINSON.—Enclosed is a lock of a sister's hair. Her name is Marion M. Coff; is 43 years of age; has been free from her menstrual discharge for two years and upward. Four years ago, she was so drained for several months—again last spring, and also about two months ago, she had a run of low fever, and though she appeared to have come up out of it in a manner which seemed very favorable for a term of unusual health, yet she is not same, and appears to be relapsing into serious sickness.

During this last sickness, she utterly refused all medicine, but what influence may be brought upon her through you, is an experiment. If you can do her good, proceed—if not, take of me sufficient to pay for your trouble, and write to us immediately.

Direct to Marion M. Coff, West Salem, La.

and oblige, yours,

Mrs. S. E. HERRICK.

## SECOND LETTER—FOURTEEN DAYS THEREAFTER, ANNOUNCING A CURE.

Mrs. ROBINSON.—We received your letter, and followed the directions. My sister is entirely rational now; is competent to dictate the writing of this letter. She says she has no bad feeling in the head now, except a slight pain in the back part of it, and down the neck. Her stomach, at the time I wrote to you before, and for a day or two after beginning treatment, felt as if she remarked, as though it contents had been scraped out clean; but she feels that no more; still she thinks her food seems sometimes. Her appetite is good now. She says her bowels are regular. She feels the best in the after part of the day. Sleeps good now. Feels on rising in the morning, as if she could do a good day's work, but after being around a little time, her limbs tremble, and she feels weak generally, which feeling wears off by noon.

It is but justice to say that the remedy in this case was substantially the positive and negative elements, imparted through the hands of Mrs. Robinson, while under spirit control, to a battery so compact as to be included in a letter, with directions accompanying the same, where to be worn by the patient person.

See her advertisement in another column.

## Search After God.

As our articles under the above head are exciting considerable interest among our readers, we desire to say that they will be continued through, at least, ten more numbers of the JOURNAL. In number seventeen, we shall branch off into a new field of thought, and in four articles we propose to show that design in Nature is no evidence of the existence of God. In them we shall trace the action of matter, and show its wondrous powers.

Brother J. M. Hunt, of Kirksville, Mo. writes: "The Search after God is worth double the price of the paper for one year, if the writer finds and unveils to our view (and I believe he will) a God worthy of the love and adoration of his intelligent creatures."

George E. Langely, of Providence, Utah writes:

"It is quite a disappointment to us when the paper does not arrive safe, as we are delighted with it, especially the Search after God."

Dr. D. C. Dake.

The well-known analytical healer, Dr. D. C. Dake, of Rochester, N. Y., will visit Elgin, Ill., Wednesday, November 3rd, and remain ten days. At the Matteson House, Chicago, Ill., for a few days on and after Saturday, November 13th.

The Doctor's success in the west is unparalleled. Thousands can attest to the many remarkable cures made by this noted healer.

## Personal and Local.

The Journal.

—The Journal this week contains several lectures. The one by Rev. Flanders shows a progressive spirit, and will be read with interest. The one delivered by Dr. H. P. Fairfield contains the reflections of the mind of one of our best speakers. The funeral sermon by Brother Flahback on the death of Jessie Lee, sustains his reputation as one of our most able men. "Who and what is God?" by H. E. Smith; "Advance the radical cause," by N. E. Duggett; "Stewart Chamberlain—his death"; "Protoplasm of the soul," by C. E. Morse; "An appeal for peace"; "Emma: Harding to her Spiritual friends"; "Education," by George Haskell, and "Voices from the people," are all worthy of careful perusal. Dr. Bailey alludes to the Richmond Convention in terse language. Addie L. Ballou, in her article on "Crocket and base ball vs. the glory of God," makes some happy hits. By the way, Mrs. B. having now recovered her health, is again prepared to answer calls to lecture. Dr. Davis, in his "Evening with the spirits," tells some startling truths. Dr. Underhill, the oldest worker in the field, tells some strange facts in connection with the Mormons. Mrs. Wilcox hits the editors of the secular press with her pungent remarks. Dr. Childs, on the "Reception of Truth," gives some valuable information. On the fourth page will be found the usual editorial items. Brother Wilson makes his closing remarks this week, ably sustaining his position. The JOURNAL is devoted exclusively to the spiritual philosophy. It will continue from time to time addresses by Emma Harding, reported earlier, by Dr. Childs; also lectures by Dr. W. Hall, Addie L. Ballou, Mrs. M. J. Wilcox, Dr. H. P. Fairfield, A. J. Flahback, and others too numerous to mention. Brief the only exclusive exponent of the spiritual philosophy in the West, it should be taken by all Spiritualists. Now is the time to subscribe. Each of our old subscribers should send us one new one, and thus spread the good word.

—Alfred J. Hill, of St. Paul, Minn., speaks as follows of Abba Lord:—"Thanks for the 'psychometrical delineation.' As it is more entitled to be called 'fall' than 'trick,' I think it is but right to send you the balance of the fee. I shall be glad to communicate with you again some future time."

—Our thanks, Brother Rogers, for that singular verification of a dream.

—A letter from Dr. E. Woodworth, of Grand Rapids, Mich., speaks in high terms of Mr. M. C. Vandercok, of Allegan, Mich., a trance speaker, seventeen years of age. He has spoken at the above named town, and gave general satisfaction. His father is a strong Methodist, resulting, of course, in bitter opposition. Mr. Woodworth says: "I hope the friends of the cause to which his whole soul is devoted, will open wide their doors, and invite him to labor in their midst, that he may fill the place of those who are so fast leaving the field of labor. If we do not bid good speed to young mediums, we shall soon be left without speakers. The work is truly great, but the laborers are few."

—The Daily News, of Kingston, Canada, speaks as follows of Charles Read:—"On Tuesday evening Mr. Charles Read, otherwise 'the mysterious man,' who has been performing for crowded houses at Kingston during the past week, will make his first appearance in Kingston, and give of his novel entertainments in Victoria Music Hall."

—We call the attention of those of our readers who may be interested thereby, to the advertisement of Dr. Collins, who has a sure cure for Optum Esting. We are personally acquainted with the Doctor, and believe him to be perfectly reliable.

—O. Fannie Allyn has been lecturing at Fort Scott, Kansas. S. M. Tucker writes as follows in reference to her:—"After the last lecture, she gave us a poetical dialogue upon a subject selected by a lady. 'David and Goliath.' She made Goliath to represent hate, ignorance and bigotry, and David to represent love and purity, and gave us some of the most sublime sentiments and specimens of the highest eloquence that the human mind is capable of conceiving. The death scene of hate and the triumph of love was the finest, to which I ever listened."

—Thanks, brother, for the Weekly Kestrel, containing a sermon on Spiritualism.

—Dr. R. F. Fairfield has been lecturing with great success, at Lynn, Mass. He is a fine trance speaker.

—J. D. Thompson, of Bedford, Ind., would like to have some good test medium and lecturer give him a call.

—H. E. Johnson writes from Lakeville, Minn., speaking in high terms of the mediumship of Mrs. Bell A. Chamberlain, giving an account of a test given by her mother through her.

—Thank you, brother, for sending us the Bloomington Postscript, containing the "Two Minutes."

—W. B. F. writes in regard to the mediumship of Mrs. Jinks, a clairvoyant residing at 176 West Harrison St., stating that she correctly described the disease of a person whom she had never seen. He considers her powers as a medium excited by none.

—M. M. Towery has removed to Lodi, Wis., where he will lecture Sundays, on Spiritualism.

—Dr. J. K. Bailey is still efficiently laboring in New York. He soon goes to Cornell.

—A writer in "Human Nature," speaking of circles, says: "Several parties in the circle were touched on various parts of their bodies, and one lady felt as if the soft wings of a bird had brushed her cheek."

—The American Journal of Spiritual Science says: "The late trial of Mr. Mummier, the spirit artist, in which he was honorably discharged, has left the way open to the friends of science and religion in the matter of spirit photography. There are several artists now in the field who have done more than Mr. Mummier at the time claimed. Mr. Mummier, of this city, is one of these. There are several persons in different parts of the country who hear of, but cannot report their success. We have from Mr. Mummier a very suggestive photograph, illustrating the radiation of the spirit. The magnetic currents are plainly seen with Dr. Fland's would call radiation. The whole appearance of the picture is spiritual, and would interest every investigator. We have ordered photographs to be taken of it in cards de visite size, for mailing to persons. It is sent for 30 cents."

—Mrs. A. H. Horton has occupied the room at Chicago Music Hall, for the past three Sundays.

—Lyman C. Howe, the celebrated trance speaker from Central New York, lectures at Crosby's Music Hall during November.



















# RELIGIOUS PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, VOTED TO THE PHILOSOPHY OF ROMANCE AND GENERAL REFORM.

\$8.00 PER YEAR IN ADVANCE.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, NOVEMBER 12, 1870.

VOL. IX.—NO. 8.

## Original Poetry.

Written for the Religious-Philosophical Journal.  
Luella: or the Lover's Lament.

BY ELIZA A. PITTSINGER.

Oh, touch the harp gently, Luella has gone,  
In her beauty and grace, like a star from the dawn;  
Oh, speak of her softly, for deep in my breast  
Lies buried a sorrow that robs me of rest—  
Unheeding, serenely and blissfully she  
The light from the morning, the life from my soul!

Luella, the queenly.

The peaceful and free,

Oh, why hast thou taken

Thy presence from me?

Oh, why didst thou wake

The life of my soul,

The love that around me

So peacefully stole?

Thy beauty that bowed me,

Oh, where hast thou flown,

The love that around me

So peacefully shone?

"Oh, grieve not, thou loved one, in patience I wait  
Thy coming beyond the dark regions of fate.  
The love that lies bleeding, the bliss that hath flown,  
Through sorrow shall make me more dearly thine  
Ours!"

The star of the morning

Thy presence hath flown

Ere the light of its dawn;

Had made me thine own,

And now thou art gone

And I am alone!

No earthly lighted,

Immortal doth abide

The rapture that blends

In love and delight

With newly ascended.

And I bide in its light.

I drink of the fountain,

And live in the stream;

That play in this beautiful

Land of my dream;

And it gladdens the parting—

The pain of that night,

When I sorrow and address

I feel from thy sight.

Aries, then, and give not, oh, give not more!

Luella is waiting beyond the dark shore,

Where the sorrow of parting, the tones of despair,

Awake not the thrill of the belm-scanted air;

Where the breath of the morning in rapture exhales

To music that lingers in love-breathing vales,

And the warble of birds and the play of the stream

Are sweeter by far than the Orient's dream.

"The bright Summer Land, 'tis the land of the

morning!

Where the soul to new beauty and glory is born:

There is life in its waters and joy in its breeze,

Delight in its verdure and bloom in its trees,

In its morning a glow, and a blush in its eve

More pensive and soft than the hazy can weave!

'Tis the home of the spirit, the bright Morning Land!

In its heaven of beauty, transcendent and grand,

Where the soul in its orbit, from pleasure and pain,

Endured with glory forever shall reign!

Aries, then, and give not, oh, give not more,

Luella is waiting beyond the dark shore.

Aries from thy sorrow,

Awake from the night;

The light of the morning

Shall gleam on thy sight;

Aries from thy sadness,

Awake from thy woe,

The light of my spirit

Around thee doth glow;

The rays that entwine thee

Immortally shine;

In my soul I enshrine thee

And make thee divine!"

"Oh, touch the harp gently, Luella, my love,

Speak hope to my soul from that bright realm above;

See lives, and her beautiful spirit doth shine

Transfigured and glorious, immortal, divine!"

Letter from Dr. House.

BROTHER JONES—DEAR SIR:—I have been a reader of your beautiful paper, something over one year, and never while I live, and the JOURNAL is published by you, will I be without it.

After reading your "Search after God" this morning, I thought, how grateful humanity should feel towards you. My parents are Methodists, and have been for twenty years. I was brought up under their instruction, and tried to believe their creed, until I was twenty-four years old, when I met John Nutting of this town, who put your paper in my hands, and informed me that I was not alone; and possessed a natural right to read and reason. Oh, how long man has been deceived! and when will he cease to be humbugged?

I have practiced medicine four years. I am, or intend to be, eclectic in all things, and will labor while life lasts, for the advancement of truth. How different the emanations from my heart than when I was humbugged by priests.

The teachings of your paper are a thousand-fold more productive of good, happiness, love, and every thing which tends to make man better and happier than the teachings of the Bible, as taught by the priests.

May you live long, and be eminently successful with your paper, as I know you will, for truth can not die—it must win its way in time to all hearts. I do hope you will continue your "Search after God." It is beautiful, magnificent, and I would feel that, to part with it in the JOURNAL, until you were able to the release of man.

From our Special Correspondent.  
The Richmond Convention.

Words of Criticism in Reference thereto.

BY MRS. M. J. WILCOXSON.

TO THOSE WITH WHOM IT MAY CONCERN:—A few thoughts have been seeking an outlet from my mind, which may not prove ungenial to a large proportion of Spiritualists.

Here, in my little country paradise, I lack the published item which has again awakened the train of argument, so satisfactory to myself, and doubtless equally so to many others. If my memory does not betray me, it was Brother Graves' article, concerning the recent anniversary of the "American Association of Spiritualists," and certain remarks therein, to which these thoughts refer. After eulogizing the devotion and practical co-operation of the workers in that convention, allusion is made to the fact that Mrs. Emma Hardinge, our devoted champion and co-laborer, and many other speakers were absent, with a sort of implied regret, at least, if not a little of the spirit of rebuke for such absence. Now, many persons accustomed to a sort of borrowed thinking, and reportorial authority as well, never stop to analyze a thing, or weigh any such published protestations in the scales of a just and honorable judgment—and from this arises a system of inviolable distinction and conclusion, which calls loudly for the plain unbiased truth. We are for "the truth," and to us it is of more value than any thing else. If those persons eulogizing the Conventions of this American Association, can do more for the word and the glory of our blessed cause of Spiritualism than we, would by all means bid them, "God speed!" In these efforts, it would still be left to us to decide for ourselves, our own individual field of labor, and choose independently of any secondary authority, our own best field.

In the published document referred to, and another of the same subject, we remark the point, that many speakers were present, who not being delegates, took no part in the labor, and had no opportunity for addressing the convention. In the call for the convention, no delegates were promised, "free" entertainment. In fact these conventions are not conventions for speakers—the very persons who ought to have the greatest fund of both local and general information to impart—but are delegate conventions. And neither speakers or lay have any more liberty of speech in such conventions, outside of the official appointment, than in the Ecumenical Council of Rome. Why, then, we ask in all conscience, should any of us expect to leave our fields of labor—travel hundreds of miles, at such enormous outlay of means for railroad and hotel fare, to look on the stranded, silent, and dumb majority of our official authority, which does not even allow us to represent ourselves? For could any plan be more effectual for gagging speakers than this? Again, we have many of us been utterly unable to recognize our sagacity and wisdom (or that which has protected our ministry) with this movement, and while we have a better good will and appreciation of some in that convention, who stand highest on the rounds of connection—the movement has not commended itself to our judgment. Consequently we, that is, the absent ones referred to, could not conscientiously accept a delegateship, while the association, knowing this, could not and did not appoint us. Bombshells are not wanted in too close proximity, and might become dangerous. For is it not a notable fact, that many of the truest and most sedulous workers have withdrawn entirely from those yearly meetings of the official Board; and in place of a grand mass convention of the *correct* people, the pentecosted mediums and beaming a us of the liberated of every name, the convention has become narrowed down to the dimensions and character of a mere faction? For what right has it to assume such unbounded control of the opinions, time and means of self-sacrificing workers? Does any one assume to command our time, exhaust our resources, refuse us our sovereign choice and liberty in the great work? Tell us, if you please, which is the best and most efficient method of promulgation, for us to go "marching on" in the straight line of active duty—harvesting the golden fields that are being to the sickle, and planting in the virgin soil the ripe seed of our gospel, or leaving such important trust, to waste our golden opportunities of doing good—waste our last dollar, and then try to be popular by relinquishing our individuality—needing settling into a seat with a stiff choker outside, and a formidable gag in that "delegated" arrangement, just justified in the par of our vocal possibilities, and the key turned upon us as prisoners? Why, we could not live through it without the companionship of our old common prayer book and the vision of its library. With all due consideration of the honesty of certain disciples of that movement, we can not but feel that the light of certain arguments which are frequently raised in its defense, as well as its offensive verdicts against the absent. For these latter have no shadow of support. It is simply ridiculous to ask absent laborers in the field, to go where they can do nothing! The whole genius of Spiritualism is in its "being present," and the amount of labor in the least time, and any tri-

ling away of time, talents or money—any suppression of our energies, any misdirection of our valuable resources, is nothing but so much loss.

As far as our principles are concerned, we who choose our own fields and opportunities for labor, big to remind the organizationists that every one of us, as far as we have means of knowledge, were at our posts of duty during the National Convention. Our Sister Hardinge, herself, and many others, were reaching hundreds and thousands who could never be fed at a official meeting of that character.

Granting even all that is claimed as important and valuable in the Convention, the absent were highlighting the base in new places, sending our laborers on the scattered heights—moving on, as they ever have done, by a greater missionary power, than any American Association has ever yet compared. For what are its resources at present, compared with this scattered host of workers? The fact is, that of the co-operative power of independent men, none, speakers, lecturers, etc., and let Spiritualism be carried down to the dimension of that Association in its propagating character, and you will see how much would be left?

We last year saw and heard considerable complaint lavished upon the free speakers for non attendance, lack of interest, etc. Some blew loudly to private, and others put their knives in print, and now we find them drawn for a again. It is this which has called out our article, and we hope that seeing we are disposed to grant the largest liberation, our disappointed friends will continue mindful of the fact, which we have just whispered in their ears, and which we repeat in our *Child's Instructor* as the language of Uncle Tom to the latterly.

Fly away, fly away, the world is wide enough for us both.

Yes, that is known, there is room for all; and the so-called Spiritualists learn the folly of conspiracy, and leave off spinning hemp in imitation of the old school we have just left, the sooner we shall recognize our true power.

If some are attached to the movement and the Journal of the American Association, it is well; but enough that we do not, in their conventions, but prove our own steady course in our several individual fields of labor. Our questions of difference, thank God, are not concerning the partition of our principles, and as matters, we shall continue to differ conscientiously, but we will not quarrel, or highest convictions. With this assurance, let us not fail to grant each other the largest field of discussion, and all the work they are able to accomplish.

From our Special Correspondent.  
Missionary Labors.

Terre Haute, Covington, Crawfordsville, West Lebanon, Elgin, Indiana, Medina, Spiritu, Lakeside.

BY D. W. HULL.

BROTHER JONES—I am never in the habit of making notes of my travel, as I think it is a clever way of defrauding the readers of a journal, of space that should be occupied by good reading matter, and should anything that I write want in interest, I hope the editor will find readers the favor to supply it room with something more interesting.

I only make these notes of my travel that I may have an opportunity to refer to whatever was of interest to me.

From the Convention I went to Terre Haute, and labored two Sundays with a house divided against itself. The Spiritualists have a fine hall, and all the paraphernalia for a lyceum; but unfortunately a majority of them have not outgrown their earth conditions, and instead of preparing to defend themselves against the attacks of their opposers, they are weakening their forces by waging a war of extermination upon each other. Such persons are to be pitied, but not blamed. They are not yet developed to that high spiritual condition which will enable them to surrender selfish interests for principle.

The readers of the JOURNAL will understand something of the condition of the friends there, when they learn that they will not allow any questions asked of their speakers, or any exceptions taken to their views.

I always feel bad when I see our friends going to be late, or hiding from their opposers. We shall soon see the Spiritualists of Terre Haute outgrowing these orthodox conditions, when they will become "a terror to their enemies' round about."

There are many noble souls in Terre Haute, and we hope our lecturing friends will make it in their way to pass through there frequently. Such persons will find a welcome under the hospitable roof of Mrs. P. M. D., who does him his hall to the Spiritualists free—they paying the expenses of the janitor only.

October 8th and 9th, I spent with the friends six miles north of Covington. Here I met with the trumpet man, Mr. Jennie Curtiss, of whom I have already informed the reader. Scores of persons have received the light of Spiritualism from her teachings. I also met at this place many things from different points.

On the 11th, I commenced a series of meetings in Crawfordsville, continuing over Sunday. The clergy did everything they could to keep their friends from attending, and publicly received. We published a bold challenge, but received no response. Of these meetings, you will

probably receive an account from Brother Doherty, who, by his constant warfare upon error, has filled the whole country with his heresy. He is a speaker of splendid ability, a being logical and pointed. Being an old citizen, he has acquired a reputation for candor, which gives great force to what he says.

While here, I visited the photograph gallery of Mr. A. D. Willis, and set once with a splendid result. A circle of five spirits are plainly visible in just back of my picture. I intended to sit again and have my negative taken, and get a few hundred spirit photographs for the accommodation of friends, but I found him too busy. Mr. Willis has been tested in every way by artists and newspaper reporters from Cincinnati, Chicago, Indianapolis, and other points, but none of them have detected him in any fraud, and all have acknowledged it to be genuine. Like myself, Mr. Willis' theological teaching was somewhat averse to Spiritualism, and it is to be regretted that he is not yet enough interested in the subject to make it a specialty. His pictures are plain and easily recognized, and he is the last man that would carry on any deception.

On the 25th I commenced another series of lectures at West Lebanon, Warren Co., Ind., in the Christian Church. Here I lectured and gave public tests in the audience till Saturday night, when Mr. Connor, the Minister, publicly stated that I could use the house no longer, the sledge so often used by this denomination twenty years ago.

"B-l-s and locks

Turned Orthodox."

was put in the mouths of their opposers. Another house was kindly opened to me the next day. Though it was not very suitable, it answered as an apology, and I had the opportunity of inviting the fraternity to a friendly discussion.

It was said that there never had been such a mass of people assembled for any religious meeting as came to hear me. By Sunday night the news had spread far and wide, and the people came in from seven miles around, to hear the gospel of Spiritualism, and were compelled to return home, as there was no place suitable for evening lectures, the weather being cold.

I am now at Elginville, where three years ago I preached Adventism. I have not yet spoken here; but I learn that the interest is intense to hear. Everywhere they are calling for help, and unless I break away pretty shortly, I shall be compelled to postpone my trip east. I live this missionary work.

## TO THE SPIRITUALIST LECTURERS OF AMERICA.

DEAR FRIENDS AND CO-LABORERS:—The recent Spiritualist Camp Meetings held during the summer of 1870, at Harwich, Cape Cod, and Walden Pond, Concord, Mass., were eminently distinguished for the cordial fraternal spirit that pervaded the speakers present.

Although the public exercises maintained a high standard of excellence, and were interesting and instructive to the audiences, yet the deepest and purest inspirations on these occasions were fraternal, seeming to the assembled speakers like a new baptism of love, from which a more internal and permanent interest in each other's welfare would be sure to grow. This sentiment found expression in an impromptu meeting of the lecturers assembled at Harwich, which resulted in the appointment of a committee to devise the form of a society or club, of which every lecturer identified with the public advocacy of Spiritualism, might become a member. At Walden Pond, that committee reported the following articles of association, which were unanimously adopted by the speakers present, who at once enrolled their names as members:

### SPIRITUALIST LECTURERS' CLUB.

Whereas We, the undersigned, Lecturers in the field of Spiritual Reform, feeling the necessity of a closer community of interests, as well as of sentiment, and reciprocal and beneficial purposes; and feeling likewise that the welfare of associations and public meetings, held for the furtherance of the cause of Spiritualism, will be enhanced thereby, as well as our own, mutually agree to abide by the following

### Articles of Association.

ARTICLE 1.—This Association shall be known as "THE SPIRITUALIST LECTURERS' CLUB."

ART. 2.—Section 1. The cultivation and preservation of a true fraternal unity, by practical exercises in common, every Spiritualist in the land, unity in double things, liberty and in all things, charity. 2. The regulation of the price of lectures. 3. The securing of a fund for the purpose of assisting each other in case of sickness or other necessity.

ART. 3.—Sec. 1. All Lecturers may become members of this association, by signing these Articles or causing the same to be done and paying the regular fee of \$1.00; provided, not more than three members object; in which case satisfactory reasons shall be rendered therefor. 2. Any person sympathizing in these objects may become an honorary member by paying the regular fee in full, or more, annually, and receiving a majority of the votes at any regular meeting of the association. 3. The regular monthly contribution shall consist of fifty cents from each member. The non-payment of dues for three months, will forfeit the claim of the delinquent upon the benevolent fund. 4. Any member of this association may withdraw at any time upon the

payment of all arrears, and notification of the Secretary.

ART. 4.—The Officers of this Association shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, who shall constitute an Executive Board, to be elected annually.

ART. 5.—The respective Officers of this Association shall perform the duties usually devolving upon such officers in similar organizations.

ART. 6.—This Board shall have exclusive charge of all financial operations, including the disbursement of the Treasurer, as to the best way of benefiting, and other disbursements of the Funds; and shall make an annual report of their transactions, signed by each member of the Board. They shall also determine and announce the time and place of the regular meetings of this Association.

Up to the present time, October, 1870, the Club comprise the following members: A. E. Carpenter, Thos. Gales Foster, Susan M. Johnson, Dean Clark, Sarah A. Byrn, a Memm B. Storer, J. H. Powell, George A. Brown, Edward S. Wheeler, John P. Guild, A. H. Richardson, Isaac P. Greenleaf, N. S. Greenleaf, I. H. Currier, Isaac H. Rood, William Danton, N. Frank White, Mrs. E. M. Wolcott, Susie A. Willis, Cephas B. Lynn, A. A. Wheelock, Hudson Tuttle, Mrs. B. E. Warner, M. A. Hall, Mrs. Francis A. L'gaa, Henry T. Child, and J. H. W. Tuckey.

Besides these, there are fourteen honorary members, whose donations to the Club are prompted by sympathy with its objects, and a desire to assist those who are seeking to assist each other to attain a more perfect union of feeling and purpose in the life work to which they have been called.

The officers elected to serve for the year commencing September 1st, are: Judge J. S. Ladd, of Cambridge, President; Mrs. Sarah H. Byrnes, of East Cambridge, Mrs. S. A. Johnson, of Milford, Mass., Vice Presidents; Geo. A. Bacon, of Boston, Secretary; Dr. H. D. Storer, of Boston, Treasurer.

At the first meeting of the Club, the subscribers were requested to prepare this statement of its origin and purposes, for publication in the spiritual papers, and cordially to invite every lecturer in the ranks of Spiritualism to join with us in this effort for mutual acquaintance, cooperation, and protection; also, to invite the generous co-operation of all persons who are interested in the public advocacy of Spiritualism. We should be glad to enroll the name of every true Spiritualist in America upon our books, as an honorary member, receiving \$1.00 as his or her annual fee, and as such more as the generosity and means of the donor will permit. We hope and expect to create a fund, mainly by the just liberality of Spiritualists in private life, which shall aid us in ministering to the necessities of any of our number when sickness or disability calls for aid. Every Spiritualist in the land who has any adequate conception of the reformatory and progressive movement in which we are engaged, knows that its public champions are called to a work of self denial and sacrifice. To them, the ordinary channels of lucrative business, by which wealth or even competence is secured, are closed. Whatever success or natural ability they may possess for successful competition in business pursuits, is transmitted into the force by which the ideas of the New Dispensation are apprehended, and conveyed to the public mind. If true to their work of universal philanthropy and the genius of the great movement which they represent, they cannot stop to chaffer and bargain for personal emolument or pecuniary gain. The temptation and the necessity to do this should be removed from them. While we believe that "the laborer is worthy of his hire," experience has taught us that *current funds* form a small part of the payment which advocates of reform have reason, as yet, to expect for their services. While they are able to work, they can usually obtain food and clothing, and conveyance from place to place; but when sickness or debility comes upon them, they have no funds laid by for a rainy day.

This Club intends to care for its members, and its core idea, is absolute fraternal unity. Again we solicit the honorary membership and vital co-operation of Spiritualists everywhere. Fraternality.

H. B. STORER.

Boston, Oct. 18th, 1870.

## An Old Legend Spoiled.

An iconoclastic correspondent of the New York Tribune makes the fine old legend that the constitutional convention in 1787 didn't accept anything till after Ben Franklin had moved and secured prayers before the opening of the sessions each day. The records of the convention show that after it had been in session four or five weeks, Dr. Alexander Hamilton opposed it on the ground that, "however proper such a resolution might have been at the beginning of the convention, it might at this day bring in some disagreeable animadversions, and lead the public to believe that the embarrassments and dissensions within the convention had suggested this measure." Several attempts were made to save off action, and an adjournment was finally carried. The subject was never brought up again during the remaining three months of the session.

Gravity is no more, positive evidence on which, than a paper collar is on a shirt—Josh Billings.







MISS ELIZA A. PITTSINGER.

The Prophetic Poems of California.

By her genius this lady has gained a position which will long be recognized and acknowledged, and will shine bright in the galaxy of inspired poets.

Her poems are chiefly patriotic, her forte is heroic; but she excels also in the poetic and devotional. She has written some of the most beautiful poems in the language, and it is not in her versatility only that her productions are known and appreciated; but her poems, but not her author, have acquired a Continental European reputation, many of them having been translated in foreign languages. "The Eagle" is published and read in French, German, Spanish and Italian.

Miss Pittsinger's poems possess a peculiar facility for musical adaptation, many of them at most fall into cadences while reading. "The National Hymn" for which a beautiful air was composed by Maria Simonson, and sung in the Public Schools of San Francisco, is an illustration, and we will also refer to a beautiful little poem entitled

TWILIGHT FANCIES.

Ag, I, we notice a patriotic poem which possesses the rare characteristic in an eminent degree.

HARP OF MY COUNTRY.

"Oh, harp of my country! awake from thy slumbers! Awake from the deep and perilous night! Ring out a bold pean of jubilate numbers. That shall rouse in each soul an echo of might! Beneath thy bright banners, Our songs and bosoms, In an exultant throng, shall mingle and rise; Where echoes resounding, From nations rebounding, Shall rend the dark cloud that encircles our skies."

There is nothing sensational nor ephemeral in Miss Pittsinger's poems; they are all based on principles of truth and justice, and are direct from the heart of a true love of humanity. "They are not for a day, but for all time," and will live as long as truth and justice have their abiding place in the soul.

Her patriotic poems express loyalty and sincere devotion to her country, and if published Government, and contain no such selfish pretended apathy as

"My country right or wrong."

but she feels it is her mission to endeavor to make her country right.

As we have said, heroic poetry is her forte and specialty; but she possesses all the qualities to make a grand Epic poem, which we hope she will attempt, and we feel assured of her success.

An Epic poem should embrace all styles of poetry which this lady is capable of producing. It includes the heroic, descriptive and narrative, (epic, pathetic, amatory, sentimental, pastoral and didactic, in all of which except the latter she excels).

Did we not fear tiring our readers we might give quotations from her poems to sustain our position; we will, however, give a few, so they can judge.

As a specimen of the heroic we will give an extract from a patriotic poem alluded to above.

THE NATIONAL BATTLE—A WAR POEM.

"The tempest of strife and storm of discord, Until the power that has made us Union To guide us through darkness to justice and right; Our hearts shall be true to the pulse of the nation. In march of freedom, majestic, sublime, In time with each changing and onward vibration That echoes along the grand cycles of time."

CHORUS.

"On, Freeman, on! let it swell from the valley! On, Freeman, on! let it ring o'er the plain, 'Tis the call of our nation, Oh, let us all rally, Rebellion to conquer and glory to gain."

Away to the ranks where the strife is advancing! Away to the plain where the warrior lies low! Away to the field where the battle is glancing Its crimson and white to the breast of the foe! Oh, sound the alarm from the border to border! Ring out the new song of our nation's release! Over the last pale foe and rebellious marauder, Unfold the white banner of triumph and peace.

CHORUS.

Sound the alarm, let it ring o'er the valley! On to the rescue from city and plain! 'Tis the call of our nation, Oh, let us all rally, Rebellion to conquer and freedom to gain."

That has the true ring of patriotic ardor, and poetic enthusiasm.

A fine specimen of her ability to write descriptive and narrative poetry is

THE VISION.

The elegiac and pathetic styles are exemplified in the beautiful and mournful little poem to "Lucile," "Lines to the Memory of Thomas Starr King," and the grand, stately "Monody on the Assassination of President Lincoln."

"Oh, Give us Back our Dead!" We find the rhapsodic and sentimental in the "Minstrel's Wailing," and "A Serenade," both of which show her varied powers.

The lay of the "Modern Eodemion," is a strictly classical, and purely imaginative poem, and is an evidence of her author's quality as a writer of fiction. It also shows her power of condensation; it contains sufficient plot, thought, sentiment, and beautiful pen pictures for a poem double its length.

She is of a devotional and religious nature, as is evinced in several Sacred Poems which she has written, of which we mention particularly "A Sunday Morning Prayer," and "Our Father Rejoice."

Miss Pittsinger writes wholly from inspiration; her poems breathe the spirit of inspired prophecy—hence we have termed her the "Prophetic Poetess of California." The beautiful poem of "The Eagle" as well as all her patriotic poems give evidence of this. In her moments of inspiration she looks into the future with a prophetic gaze, seeing the progress of great principles, and the triumph of right over wrong. Her heart is filled with philanthropy and abhorrence of deceit and oppression, and as she feels so she writes. "Freedom for all mankind" is her motto, and for her life and writings she sustains her theory.

We have said Miss Pittsinger is a young author; even so—for it is scarce four years since the first commenced writing; she did not until that time know she possessed the inspired gift of poetry, the power of giving expression to her feelings, burning thoughts in harmonious numbers. She has experienced the immortality of the "gift" which the divine afflatus has come upon her, she has not buried her talent in the earth nor hid it in a napkin, but has endowed the world of literature and humanity with the rich gems of her genius; productions that come from her soul, and are apart of herself.—San Francisco Golden Era, 1865.

San Francisco (Ind.) Journal says that the age is so prevalent there, nowadays that young ladies, when they meet, ask, "When do you shake?"

WORSHIPERS OF GOD'S WORD VERSUS WORSHIPERS OF GOD'S LAWS.

By H. S. BROWN, M. D.

All people on the earth are worshipers of the words of their Gods, as written or spoken by some ignorant persons thousands of years ago, when man's intellect was first developed sufficiently to form a language that enabled him to express his religious ideas,—except infidels and Spiritualists.

We see all people listening to these legends and oracles, and studying them to find out their hidden meaning, and in this manner learn the way to live in this world, that they may enjoy most in the spirit world. Among savages and barbarians, who have no written language, they mix the legends of their fathers with those of the accidents, and all go finally as the word of God. And in this way formerly, people have had to be taught by their fathers, and then made for them. So the Bible of all nations contain about the same sentiments, or general principles, and have proved equally valuable to the people.

If you will go back eight hundred years, you will find the Hindus with his Vedas; the Persians with his Zandavesta; the Christians with his holy books; the Christians with his Bible; and the Mohammedans with his Koran; were about equally civilized, and all were equally barbarians—unless we except the Mohammedans; and history does not record a more barbarous people than the Christians were for five hundred years after that.

But during this time grew up the infidel party, which rejected every sacred book that was called the word of God, and went to studying the laws of Nature with such zeal that they may well consider that they worshipped them to learn the hidden power and strength that the way to obtain happiness on earth; and between the zealous Christian and the infidel grew up the Protestant parties who contended for the right of private judgment on religious subjects; and the leaders of these parties became the rulers of nations, and have protected persons while studying the laws of Nature so much that in the last twenty-two years the Spiritualist party,—who are studying the laws of Nature and spirit with that earnestness that we may call it worship of the laws of God,—have grown in public favor so much that they are a law to the Protestant parties trying to establish their Christian God in our constitution and laws for all people to worship or be punished for their sacrilege; and notice that they have control of all the institutions of learning except the common schools with their teachers, and of all churches with their preachers, all organized by their leaders and followers devoted to their principles and duties; while the infidels and Spiritualists have comparatively no schools or organizations that are satisfactory to them, and are located on the justice of their cause, and the isolated individual (if it is of the persons in their party) with the angels to advise and direct the Spiritualists in their movements and duties.

The question is, who are the strongest, and will be victorious in this contest; the vast multitude with their God's words, and great wealth and power vested in kings and priests, and the Spiritualists, who are a few scattered, unorganized people, with God's laws for their guide, and the good angels for their counselors and assistants? This depends entirely upon the practical effects on the people, whether these few have a better standard of morals, justice and virtue than the others, and give their results in the individual, the race, and more in accord with their professions.

We have held a succession of conventions since the one at Rutland, to establish free speech. This was frequently accomplished. The people generally agreed that we were entitled to a free speech as we wished. There we have held a succession of conventions to discuss and decide the religious teachings of Spiritualism and to organize upon them.

And the angel teachings have been declared, and our organizations have been perfected on them, yet they cause very little excitement; in fact, the Spiritualists acknowledge these teachings, but say they are not as good as their own; that their God teachings will make people live more virtuous lives than our laws of God and angel teachings. And this throws every person back on his or her individualism. And here we are left, with no moral or just standard to be judged by, and the words of the word worshippers. Here is the field for discussion in our organizations, if we are to have them.

MILWAUKEE, WIS.

A SPECTRAL SIGHT.

Alfred, in a late trip across the deep, deep sea, was lying on a sofa in the ladies' saloon, when to her surprise a gentleman entered the saloon, unannounced, and, passing through it, went out by the door that led toward the forecastle. She was much astonished, not only that any one should enter the room, but also that he should do so without knocking; and, moreover, that he did not recognize the gentleman, although she had associated with all the passengers for many days. She mentioned the matter to her husband, who merely remarked that he might have been confined to his bed up to this time, and that this was probably the first appearance of a ghost at the dinner table she might satisfy her mind. At that time, the lady carefully scrutinized the faces of all the assembled persons, and was positive that there one had been seen among them. She asked the captain, if he had any one on board, who was not there, and he answered that there was not.

She never forgot the circumstance, though her husband treated it as a mere fancy, and thought no more of it. Some time afterward she was walking with him in London, when she pointed out a gentleman in the street, and said to him, "That is the person I saw on the packet. Pray go and speak to him. Do go and ask him if he was not there?"

"Impossible, my dear! He would think that I meant to insult him!"

However, his wife's importunity and agitation prevailed. Stepping up to the gentleman, she had pointed out, and apologizing for the liberty he was about to take, he said:

"Pray, sir, may I ask you if you were on the Brazilian Packet B— at such a time?"

No, sir," replied the man addressed, "I certainly was not. But may I inquire why you thought I was?"

His interrogator related the circumstance. "Why, what day was it?" asked the other. The date having been told him, he replied, "Well, sir, it is a very remarkable circumstance, had I a twin brother, so like myself, that he could come to my disengaged apartment, follow him, it was on that very day that he died in America."

The most remarkable point in the story is, its

locality, so to speak: A man dies in America, and is seen on that very day on board a ship going from America to England, as if purposely crossing from that country to the other.

ORION'S PATENT PREPARATION FOR DESTROYING THE APPETITE FOR TOBACCO.

Below, find letters, which are samples of hundreds now in my possession:

Dr. John C. Bundy—Dear Sir:—I notice that you are agent for Orion's Antidote to Tobacco. I desire to know what your terms to agents are. I have been humbugged by these tobacco antidotes that have been sold and peddled by the newspapers, and yet I would like to try your preparation. I wish to be broken from this day, the pernicious weed, but I do not like to be humbugged any more, neither do the people in this section. I presume that no man in this region would hesitate to purchase a box of Orion's Antidote, and I will send you my order for a box of Orion's Antidote, but they are tired of doing the like. Please let me hear from you, and if any thing can be done, I will send you my order.

Yours truly,  
J. W. ATKINSON.  
Kingsville, Mo., May, 10, 1870.

Upon the receipt of the above, I wrote Dr. Atkinson, and referred him to the fact that every box warranted to effect a cure if directions were followed, and the money refunded in case of failure after a strict compliance with the directions, which are very simple. The doctor procured a box of the preparation, and below see what he says of it:

"I hereby certify that I had used tobacco for from twelve to fifteen years, and had become an inveterate chewer, in the strictest sense. I had tried to abandon the use of it several times to no purpose. I had tried different tobacco antidotes, one of which I used in 1868, which did not succeed, and I was very much disappointed. After using it two weeks, I was nearly crazy, and had lost ten pounds in flesh. I could not stand that rate of reduction, so I began the use of Orion's Antidote, thinking I should never try any more antidotes, but seeing Orion's Antidote so highly recommended, and being anxious to be cured of the filthy habit, I sent for a box of Orion's Antidote, and on the 10th day of May, 1870, I received it, and after using it three days, I did not desire tobacco, and after eating, using, and chewing, the desire for it passed off, and by this way of using it for ten weeks, my habit was broken, and I am now a free man, and I will testify to it. I now have no desire for it at all."

I will further state that my health improved every day from the time I began the use of Orion's Antidote. The dyspeptic symptoms that I had before, have all vanished, with the desire for tobacco. I would urge every tobacco chewer to buy a box of this Preparation.

W. J. ATKINSON.  
Kingsville, Mo., Oct. 23rd, 1870.

What Orion's Tobacco Antidote Did for Mr. W. S. Brown.

"I have used tobacco for twenty years, chewing and smoking, especially addicted to smoking. I have for many years been aware that its use was extremely detrimental to my health, affecting both my mind and body, and have long intended to destroy the appetite for tobacco, and I have obtained such a control that I found myself entirely unable to break it up. I have repeatedly tried large sums of money for some remedy that would destroy the appetite for tobacco, and have tried nearly all the so-called antidotes that have been advertised, without any benefit, and had despair of ever being able to abstain from the use of tobacco. Seeing the advertisement of Orion's Preparation for destroying the appetite for tobacco, in the Religio-Philosophical Journal, of Chicago, I called at the office of J. C. Bundy, and secured a box of Orion's Antidote, and after using it for four weeks, I was entirely cured of the desire for tobacco in any form, in fact, it is now very repulsive to me."

W. S. Brown.

"Before me, a Notary Public in and for the town of St. Charles and county of Kane Ill., personally appeared Warren S. Brown, of Bridgewater, Mass., who being duly sworn, declares the foregoing statement to be true."

Subscribed and sworn to before me this first day of July, A. D. 1870.

J. Frank Richmond,  
Notary Public.

Having been Western Agent for Orion's Patent Preparation for the past year, I have had my good opinion of said Preparation fully confirmed by the most indubitable testimony from nearly every state in the Union, and believing it to be one of the greatest discoveries of the day, calculated to do untold good, and to have an immense sale as its merit is become known, I have made a contract with the owner of the patent, whereby I have the exclusive control of the article throughout the territory of the United States, and I desire to secure each state and territory a respectable man or company, with a capital of \$1,000 or more, to take the exclusive control of the sale of the Preparation in their respective states. I make very liberal arrangements with such parties.

Parties desiring an honorable and profitable business, or to increase an already established business, and who can fill the bill, are invited to correspond with the undersigned.

John C. Bundy,  
189 South Clark street, Chicago, Ill.

Prof. Spencer's Positive and Negative Powers.

To any one who has never taken the JOURNAL, I will send it for three months on trial, on receipt of 1/10 cent.

A NEW PROPOSITION.

UNDERHILL ON MESMERISM.

Criticism on its Opponents, AND A REVIEW OF HUMPHREY AND HUMPHREY'S PRACTICAL INSTRUCTIONS FOR MESMERISTS. WITH THE FULL REVENUE FOR USING IT AS A REMEDY IN DISEASE—HOW TO AVOID ALL DANGER.

THE PHILOSOPHY OF ITS CURATIVE POWERS; How to develop a good Clairvoyant.

THE PHILOSOPHY OF SEEING WITHOUT EYES.

THE PROOFS OF IMMORTALITY DERIVED FROM THE UNFOLDING OF MESMERISM—EVIDENCE OF SPIRIT COMMUNICATION WITHOUT MEDIUM OR MEDIUM, BETWEEN MEDIUMS.

THE PHILOSOPHY OF THE COMMUNICATION OF SENSATIONS, OR WITH THE SPARTAN.

BY HANUEL UNDERHILL, M. D., L. L. D., LATE PROFESSOR OF CHEMISTRY, NYC, NYC.

Price 25 Cts. Postage 5 Cts. The Trade supplied. Address B. S. Jones, Chicago, Ill.

Speaker's Register.

We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

Our HONORABLES shall register most meetings and speakers as far as possible, at the PARTIES INTERESTED with a pledge on their part that they will keep us posted in regard to changes, and in addition to that, HONORABLES will be willing to add in the circulation of the JOURNAL, both by word and deed.

Let us hear promptly from all who accept this proposition and we will do our part well.

Andrew Jackson Davis, Orange, N. J.

J. Madison Allen, Ansonia, N. J.

O. F. Allen, Ansonia, N. J.

Mr. and Mrs. P. C. Collins, Trance and Healing Mediums, will answer calls, care of Dr. J. C. Bundy, 189 South Clark street, Chicago, Ill.

Adeline L. Ballou, Address Chicago, care of HAZARD-PATENT JOURNAL.

Dr. J. C. Bundy, box 394 La Porte Ind.

Rev. J. O. Barrett, Glen Beach, Wisconsin.

Miss Brown, Trance and Test Medium, will answer calls to Lectures. Address: 18 West Washington street, Chicago, Ill.

Henry A. Beach, Spring Valley, N. Y.

J. B. House, Casey, Ill.

Rev. J. Spaulding, Ogdensburg, N. Y.

A. J. Garrison, Richmond, Va.

K. Green, author of "Biography of Solon." Address: Madison, Wis.

Mr. M. Hayes, Trance Speaker, Text and healing medium. Address: Watford, Wis.

Miss Helen Grove, Bloomington, Ill.

Joseph F. Hamilton, Ballina, Iowa.

Thomas Habbington, box 301, Sturgeon, Mich.

W. B. Harkins, Goshen, Ind.

L. D. Hill, late of Hensville, Texas, will answer calls to lectures.

U. S. Hamilton, Healing Medium, and Natural Inspiration Speaker, Beloit, Wis.

Miss Hall, H. Hart, Indiana.

Dr. Wm. B. Josselyn, Lecturer.

Address him at the office of the JOURNAL, 189 South Clark street, Chicago, Ill.

D. P. Kayser, M. D., Clairvoyant, Erie, Pa.

L. E. Lawrence, Valparaiso, Ind.

U. S. Hamilton, Inspirational Speaker, Ottumwa, Iowa.

Mr. F. A. Logan, care of Warren Chase, 287 North Fifth street, St. Louis, Mo.

J. Mansfield, Inspirational Speaker and Healing Medium, Berlin, Ohio.

Miss M. C. McCandless, Inspirational Speaker, Rock Island, Ill.

P. O. Mills, Riverside, Maine.

Dr. G. Newcomer, lecturer, 285 Superior st., Cleveland, Ohio.

Dr. A. S. Peasall, Inspirational speaker, Disco, Mich.

Mrs. L. H. Perkins, Trance Speaker and Healing Medium, Washington, D. C.

J. J. P. Rogers, Esq., Vancouver, Washington Territory.

Harriet B. Ropes, Meriden, Conn.

Dr. F. B. Knapp, 99 Court St., Boston, Mass.

Mr. A. B. Rogers, Inspirational speaker, Address in care of J. C. Bundy, Rock Island, Ill.

Warren Smith, Alexandria, Madison Co., Ind.

John Smith, Baltimore, Md. will answer calls to lecture.

Mrs. J. M. Stillman, Trance, Text, and Clairvoyant, Spiritualism, Medical Reform, Physical Culture, etc., Milwaukee, Wis.

Wm. A. F. Swain, Union Lake, Rice Co., Minn.

Benjamin Todd, Portland, Oregon.

Mrs. Benjamin Todd, Inspirational Speaker, Portland, Oregon.

M. H. Toney, Lake Mills.

J. B. S. Toney, care of Jameson, Wis.

Hedra Vetter, Berlin Heights, O.

Dr. Samuel Underhill, Trance, Ill.

Dr. J. C. Bundy, Trance Speaker, Hensville, N. Y.

Mrs. M. J. Wilcox, Inspiration and speaker. Address: Care of Religio-Philosophical Journal, Chicago, Ill.

Dr. J. C. Bundy, Trance Speaker, Hensville, N. Y.

E. A. Whitall, Albion, Mich.

Ellis Woodworth, Leslie, Mich.

Dr. J. C. Bundy, Trance Speaker, Hensville, N. Y.

Miss A. C. McCandless, Moline, Ill.

to lecture.

Mrs. A. F. Trigo, Trance and Test Medium, will answer calls to lecture. Office City, Pa.

M. B. Watson, Hensville, Iowa.

Mr. Bush, 26 Madison street, Chicago.

Mr. P. J. Watson, Medical Clairvoyant, Hensville, Iowa.

HELEN HARLOW'S VOW.

BY LOUIE WAINWRIGHT.

ALL WHO ARE INTERESTED in the subject treated of in this volume, should buy the book of the author, and read it to their neighbors if they cannot get them to buy a copy. Although written in the form of a novel it is really a treatise on philosophy, and is to be read by the student on the subject before the public. It has been favorably received by the press of the country and is especially endorsed by many of the most gifted men and women in the progressive ranks.

The author says: "In dedicating this book to women in general, and to the student in particular, I am prompted by a love of justice, as well as by the desire to arouse women to the self-sacrifice, that satisfaction which will come from doing good."

"As I gazed, and as I listened, there came a pale moon-footed maiden. Her eyes were filled with light; Her body bent with sickness, her long hair heavy laden. Her home had been the roofless street. Her day had been the night. First went the angel—then smiled the angel—And caught the maiden—mildly smiling—And heard a chorus swelling. Grand beyond a mortal's telling. Grand beyond a mortal's telling. Enter, sister, thou art pure, thou art a sinless overcomer."

Price \$1.50. Postage, 5c. For sale at the Religio-Philosophical Journal Office, 187 and 189 South Clark street, Chicago.

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PRINCIPLES IN SEXUALITY.

BY R. T. TRALL, M.D.

The great interest now being felt in all subjects relating to Human Development, will make the book of interest to every one. Besides the information obtained by the personal teaching of the various subjects treated in improving and giving a higher direction and value to human life, man is not to be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexual System, the origin of Human Life; How and when Conception, Impregnation, and Conception occur; giving the law by which the number and sex of offspring are controlled, and valuable information in regard to the besting and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With fifty six engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No book complete and valuable work has ever before been issued from the press. Price \$2.00, Postage 5c. For sale at the Religio-Philosophical Journal Office, 187 and 189 South Clark street, Chicago.

(THIRD EDITION REVISED AND ENLARGED.)

A PEEP INTO SACRED TRADITION.

BY REV. ORIN ARBUTHNOTT.

CONTAINING "The Hidden Evidence on both sides of the most important question known to Man."

HIS PRESENT AND FUTURE HAPPINESS.

For sale at the Religio-Philosophical Journal Office, 187 and 189 South Clark street, Chicago.

SOUL-READING, OR PSYCHOMETRIC DELINEATIONS.

BY A. SEVERANCE.

THE WELL-KNOWN PSYCHOMETRIC, Will give to those who visit him in person, or from correspondence, or look of face, readings of character; mark good and bad nature; advise in respect to the management of disease, with prescriptions; adaptation of these readings to marriage; directions for the management of children; hints on the inheritance of disease, etc.

Trance—\$1.00 for Full Delineations; \$1.50 for Special Delineations. A. S. SEVERANCE, 189 Florida St., Milwaukee, Wis.

Price 10 Cts. Postage 4 Cents. For sale at this Office.























BY FANNIE M. COWLES.

although in good circumstances, would not consent to remove her, unless she would consent

...of hundreds, nay, thousands, of married people. Yet the innumerable lawry of church and state he

New York, New York.

Price 25 cents, postage 4 cents. Per sale at this Office.

old friends and patrons, and all who may  
quit his services.



Brother, Dr. Davis, Mrs. Maud Lord's name was inserted as "Jinnie Lord." Mrs. Lord is too true a lady for us to let the mistake pass, uncorrected. She expects to leave Chicago soon, and those who desire to witness the manifestations given through her mediumship, should call on her soon.



—The Watertown *Reunion*, speaking of Charles H. Read, says: "That Watertown man, Charles H. Read, is again in Watertown, and is as jovial and as genial as ever. We trust Mr. Read will be prevailed upon to give us one or two exhibitions in Washington Hall before he proceeds to Chicago, at which place we believe he has been engaged for several weeks. His wonderful performance before the people of that curious city, Mr. Read's entertainment is as original as it is luxuriant, and should be consented to perform before the people of Watertown one or two nights this or next week, we are sure crowded houses will greet him. The Davenport are entirely startled by the extraordinary feats of this one man. We cordially recommend him to the Western people as supplying a first-class entertainment, and a gentleman who always pays the printer—no more possibly can be said in any one's favor."

—The "Fountain," the last work of Andrew Jackson Davis, like his writings, is having a large sale. Send a dollar and you will get a copy by return mail.

—Thomas W. Higginson, in an article on "Radical Free Churches," closes in the following significant style: "All religious bodies have to face the fact that the gods demand more and more of its clergy, as the people become more intelligent. One of the most eminent conservative clergymen in New England said to me the other day that he and his brethren were still obviously living on the verge of the old and traditions, but that they were. These artificial supports were almost worn out, he said, and the time was fast approaching when it would be impossible for a man of second-rate abilities to sustain himself in his ministry. One of our first-rate men was rare, and as most of them preferred other vocations, he frankly admitted it to be doubtful whether, a century hence, there would be any separate body of clergymen at all."

—Dr. D. P. Kuyper writes to us as follows: "I have, under the instructions of my guides, arranged a series of five subjects, upon which I am ready to give the broadest foundation on which to erect the pay the expenses, and a reasonable remuneration for my time and inspirational labor, on the following subjects:

- 1st.—The manifestations of spirit in Nature.
- 2d.—The individualization of spirit as an immortal entity.
- 3d.—The phenomena and facts of Spiritualism.
- 4th.—Clairvoyance.
- 5th.—The practical lessons taught by Spiritualism.

If, as proposed, as these subjects are elaborated under the inspiration of the hour, to lay deep and sound the broad foundation on which to erect the beautiful and glorious temple of everlasting truth, whose structure comprises all forms, from molecules and monads to the Grand Divine Soul of All-to-God."

The Doctor is our authorized agent for the JOURNAL, and we cordially recommend him to the Spiritualists everywhere.

A young lady was struck dumb recently, while singing in church. If this had occurred in opera, or if she had been paralyzed while dancing, it could have been easily explained, but the ministers over the public some enlightenment as to how anything of the kind could happen in church.

Several men have already accused themselves of the crime of murdering Mr. Nathan, in New York, and have been found to be guilty. This is a curious form of insanity, but not yet so rare as that of the guilty man turning self-accuser.

Letter from S. D. Olney.

"Nathan After God"—Wonderful Spiritual Manifestations—Spirits Materialize Hands, etc.

BROTHER JONES.—We have had the BANNER for years in our family, and now have the enjoyment of your progressive JOURNAL. Both are indispensable—the one to twin brothers in the van of progress and advancement. I am doubly interested in your "Search After God," in fact, I am highly pleased with its liberal features and management. It should be in the hands of every liberal minded man and woman. Its teachings will spread, notwithstanding George G. Haddock's snafus.

Charles H. Read is at this place, and a young man by the name of Bastion, took mediums for physical manifestations. Young Bastion held a private seance at his house, on Sunday evening last. He usually demonstrates through instruments, but at this time we all repaired to the parlor and asked him to be seated at the piano. While seated and playing, two distinct voices came and talked, and advised us in spiritual things, while at the same time several materialized hands came and patted us on the knees, hands and head, handling our hands in their hands so distinct a manner that to doubt the presence of invisible powers would be to doubt the presence of invisibles. They drew a handkerchief from Dr. J. D. Huntington's pocket, and stirred it in the faces of nearly all present, and then to show their presence still more positive, they made the piano to young Bastion playing, and moved furniture—pianos among the rest. Dr. Huntington requested that they might take his coat off. They did it, and threw it over my head, satisfying the family that the invisibles were around us, and willing to demonstrate their nearness to us.

I understand that Read and Bastion leave for your city in a few days, and the people will find in them all that they want.

Truly the world moves, notwithstanding "orthodox philosophy."

L. D. OLNEY.

Watertown, N. Y., October 3d, 1870.

## Amusements.

**M'VICKEN'S THEATRE.**  
Margie Mitchell, everybody's favorite, is creating quite a sensation at this popular place of amusement. To-day, Saturday, November 13th, the last performance of the beautiful specialty of "Little Barfoot," on Monday the composition "Fascination," entitled "Lore," will be placed before the pleasure seekers.

**KELLOGG CONCERTS.**  
Miss Clara Kellogg Kellogg respectfully announces two grand concerts at Farwell Hall, on Wednesday and Thursday evenings, November 14th and 15th, and on Friday evening, November 16th. The programme will include the distinguished vocalist, Mr. Wm. McDonald, and Signor A. Rondoli. Mr. Geo. W. Colby, Director. T. R. Turnbull, Business Manager.

**FARWELL HALL.**  
Theodore Thomas' concert on Monday, Nov. 14th. Last concert but one. Beethoven night. In recognition of the Festival Season, the Centennial Anniversary of Beethoven. Last Grand Concert.

**DEARBORN THEATRE.**  
At this popular place of amusement may be found Manning's Minstrels. A grand Matinee this afternoon and to-night, Saturday, November 13th. Among the attractions will be a most interesting farce, including "The Millionaire's Men," "The Great Million Trial," "Pretty Little Black-Eyed Kitty," etc., etc. The Great Quaintest Humane-man, etc., etc. The programme is complete, and the scenery, properties and machinery of the sensational and very laughable sketch, "Across the Continent."

**AIKEN'S MUSICAL.**  
This place of resort has many attractions. During the past week the great Sensation, Boucicault's "Lappace," or "The Lady of Limerick," has been on the boards and received with great applause. To-day, Saturday, November 13th, two grand musicals. Matinee at half past two, evening half past seven.

## Philadelphia Department.

BY N. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 400 Race street, Philadelphia.

## What Cometh.

BY LUCY LAMB, M.

"The power the expected guest  
Whom earnestly awaited reward—our waiting,  
A soldier in long and royal rest,  
In water comes with footsteps grating.  
What blunders that or hastens this?  
The remnant of her body chosen;  
The friends for her chosen life,  
And who the gift of God release?"

In the drearied palace:  
Forbear that fond foreboding of sorrow!  
Thou wilt the future's cup in vain:  
For a life of joy and peace is thine,  
And faith is God and God is good:  
His better dreamt works perfect healing.  
Why look for poison in thy food,  
When Love's own hand is with thee dealing?

Never arrives the dreamed-of guest,  
But something larger, deeper, better,  
That makes thine old local a joy,  
And thine old friends are brethren by other days.  
To the all-beautiful world of things,  
Hold steady, heart by night stars shaken:  
Daring hope that thy life's ring  
Shall unto boundless dawn awaken.

## What shall we do to be Saved?

NUMBER TWO.

In a former article, we have spoken of what some of the plants and animals do to be saved. Man as a physical being, is closely allied to these, and it will be found that he does very much the same thing. When he is cold, he seeks shelter and warmth by building houses, making clothing and other means of protection. When he is hungry he procures food to supply the natural demands of the system.

But man is not as wise as the animals on this plane,—his instincts are not as unerring, for reasons which we shall present hereafter. He will eat what is improper food, or drink poisonous draughts. It is true that the horse, the ox and other domesticated animals, will, in this state, violate the laws of health and life. If a horse that has been under the care of a man, gets at the oats or corn, he will eat like a man, until he injures himself, and may even die from this cause. The domestic ox may get into a clover field and eat until he dies, but this comes from association with man—no wild animals do such things—they are always under laws which restrain them.

Man's justice is not sufficiently active to guide him, and hence when not restrained by reason and judgment, we find him a victim to intemperance in a great variety of forms. He eats improper food and at improper times. He drinks poisonous draughts, and with a blind willfulness insists that there is some mistake—something wrong in Nature. He calls upon physicians in vain to restore him to health, while he continues these gross violations of law. He uses alcohol, tobacco and other poisons, and by means of these, he would seem as if he were trying how far this wonderful organism which God has given him, to go to school with in this earth-life, will bear these often repeated violations of law. Man needs to be saved physically in all directions. The first lesson which he should take, is to do the very best he knows, and not go blindly into all kinds of extravagances and follies.

We should be very glad to meet an individual who could conscientiously say they did not violate any known law of their being. Yet this is just what we should all be doing. Every day should find us knowing more of these things and living up to the extent of our knowledge. Moderation and temperance and regularity in the observance of all the laws of life is the best response to our question.—What shall we do to be saved? As a physician, we know that our labors are mainly required to repair the waste places in our physical Zion, which have been made so by imprudence and the known violation of law. A man is filled with shame the first time he becomes intoxicated; with the repetition of this he soon loses his self respect. So, of every violation of law, and from these causes the mass of mankind have come to have entire joy to little self respect. The demoralizing influence of those conditions which are satisfied with their short comings, is cause of regret. Self-respect requires that a person should be cleanly in their habits and always ready to do their duty on all occasions, and any one who fails in this, cannot fulfill life's mission and realize its highest blessings. Spiritualism preaches the gospel of physical salvation, and says to every man and woman, be physically clean and pure. Let your religion begin by obedience to the laws written by the Infinite in your physical being, and thus make your bodies fit temples for a holy spirit to dwell in, and the Holy Spirit will not be far from you.

The ancients were often very wise, and many of their sayings would do us good to-day. If we put them into practice, we shall be able to do the laws written by the Infinite in your physical being, and thus make your bodies fit temples for a holy spirit to dwell in, and the Holy Spirit will not be far from you.

We are continually experimenting with our physical nature, but we are dreadfully stupid scholars, and often spend whole lives without learning, very often without knowing it. Which we shall be saved. We fail in the application of that knowledge in a practical manner to salvation. The race is living longer to day than it ever did before—all our stunts prove this. The insurance companies arrange their tables in accordance with this fact, and these men are wiser in their generation than the children of light. The knowledge of Spiritualism and its teachings, directly and indirectly (for many are not aware of the source of their knowledge), has added much to the duration of human life, and is calculated to add much more—not only this, but that which is far more important than mere length of days,—it is the progress and the use of all the faculties which wise and beneficent Creator has bestowed upon us.

The first item in our creed is to be strong, to be healthy—to do this, we must be clean and pure in thought, in act, in life. We are all of us sensible of this fact at times. Even the drunkard, and the man who has been a slave, has moments of sanity in the midst of his hallucinations, when he prays for health, and often resolves to do better. We shall speak in our next of the means by which strength may be obtained to overcome these weaknesses, so that our lives may be blessed to ourselves, our fellow-men, and to the world, for God is ever looking to us to express his best and highest thoughts in the world. If we fail he cannot succeed.

## Obituary.

Gone to the Angels: Eliza Omega, youngest daughter of Wm. H. and Amy Ann Hogg, aged 4 years, 3 months and 3 days.

Last night, in the quiet hour of sleep, The death-angel came for his chosen prey, And love bore away from the family circle The dearest delight of the parent couple.

Away from earth to the bright spheres above, Where all is joy and peace and love, But has left in the heart a pang of woe, Which none can feel but those who know.

She was the sparkling gem of the household band; Pure and bright and with spotless hand; She has come to join with the angels band; On the shore of Time in the Sunset Land.

Wm. H. Hogg.

In George, Wis., August 2d, born into the higher life, Mrs. Patience Balcum in the 66th year of her age. The subject of this sketch had been for about twenty years a member of the Calvinist Baptist Church, and a devoted adherent of its tenets. She was a woman of high character, and a devoted friend of the cause of Spiritualism, and evinced the worth of her new faith by living on its principles.

The subject of this sketch was born in the year 1804, and was a member of the Calvinist Baptist Church, and a devoted adherent of its tenets. She was a woman of high character, and a devoted friend of the cause of Spiritualism, and evinced the worth of her new faith by living on its principles.

Passed to her spirit home, at Harrisburg, Washington Co., Ind., on Oct. 10th, 1870, Willie H. A., only daughter of Frank and Rebecca Hogg, aged 4 years, 11 months and 15 days.

She was one of the great-grandchildren of Martha Washington, and a devoted friend of the cause of Spiritualism, and evinced the worth of her new faith by living on its principles.

## NEW ADVERTISEMENTS.

### BETTER THAN GOLD.

ORTON'S PATENT PREPARATION

For Destroying the Appetite for Tobacco.

"A Complete Pictorial History of the Times."

"The Best, Cheapest, and Most Successful Family Paper in the Union."

HARPER'S WEEKLY.

SPLENDIDLY ILLUSTRATED.

Notice of the Press.

The Model Magazine of our country. Complete in all the departments of an American Family Paper, HARPER'S WEEKLY has earned for itself the right to be called "A Journal of Civilization."—N. Y. Evening Post.

The best publication of its class in America, and so far ahead of all other weekly journals as to permit of its comparison with even the best of its number. Its contents contain the finest selection of reading matter that is printed, and its illustrations are numerous and beautiful, being furnished by the chief artists in the country.—Boston Traveler.

HARPER'S WEEKLY is the best and most interesting illustrated newspaper. No one who is desirous of a high order of literary merit, and a lively, entertaining, and acceptable, N. Y. Sun.

### SUBSCRIPTIONS.—1871.

TERMS:

HARPER'S WEEKLY, ONE DOLLAR, \$4.00.

An extra copy of either the Magazine, Weekly or Bazar will be supplied gratis for every club of five subscribers at \$4.00 each, or one remittance; or six copies for \$20.00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR, to one address, for one year, \$10; or, two years, \$18.00. Periodicals, to one address, for one year, \$7.00.

Back numbers can be supplied at any time.

The Annual Volumes of HARPER'S WEEKLY, in neat cloth binding, will be sent by express, free of expense, for \$7.00 each. A complete set, containing fourteen volumes, sent on receipt of cash at the rate of \$25.00 per set, or \$10.00 per volume, to purchasers. Volume XIV, ready January 1st, 1871.

The postage on Harper's Weekly is 30 cents a year, which must be paid at the subscriber's post-office.

Address HARPER & BROTHERS, New York.

### FOR ALL WHO READ.

ALDEN'S

READY BOOK BINDER.

[Patented Feb. 4th, 1868.]

For filling temporarily, or binding permanently, Books, Magazines, Newspapers, Music, Sermons, Manuscripts, Bills, and papers of every kind. Suitable parties to do their own binding. A few less than bookbinders' prices. More durable. Attractive in style.

### PRICE LIST.

A few of the publications for which the binder is adapted.

No. of Volumes.	Size of Binder.	Price per Volume.	Total Price.
1	Small	25 cts.	25 cts.
2	Small	25 cts.	50 cts.
3	Small	25 cts.	75 cts.
4	Small	25 cts.	1.00
5	Small	25 cts.	1.25
6	Small	25 cts.	1.50
7	Small	25 cts.	1.75
8	Small	25 cts.	2.00
9	Small	25 cts.	2.25
10	Small	25 cts.	2.50
11	Small	25 cts.	2.75
12	Small	25 cts.	3.00
13	Small	25 cts.	3.25
14	Small	25 cts.	3.50
15	Small	25 cts.	3.75
16	Small	25 cts.	4.00
17	Small	25 cts.	4.25
18	Small	25 cts.	4.50
19	Small	25 cts.	4.75
20	Small	25 cts.	5.00
21	Small	25 cts.	5.25
22	Small	25 cts.	5.50
23	Small	25 cts.	5.75
24	Small	25 cts.	6.00
25	Small	25 cts.	6.25
26	Small	25 cts.	6.50
27	Small	25 cts.	6.75
28	Small	25 cts.	7.00
29	Small	25 cts.	7.25
30	Small	25 cts.	7.50
31	Small	25 cts.	7.75
32	Small	25 cts.	8.00
33	Small	25 cts.	8.25
34	Small	25 cts.	8.50
35	Small	25 cts.	8.75
36	Small	25 cts.	9.00
37	Small	25 cts.	9.25
38	Small	25 cts.	9.50
39	Small	25 cts.	9.75
40	Small	25 cts.	10.00
41	Small	25 cts.	10.25
42	Small	25 cts.	10.50
43	Small	25 cts.	10.75
44	Small	25 cts.	11.00
45	Small	25 cts.	11.25
46	Small	25 cts.	11.50
47	Small	25 cts.	11.75
48	Small	25 cts.	12.00
49	Small	25 cts.	12.25
50	Small	25 cts.	12.50
51	Small	25 cts.	12.75
52	Small	25 cts.	13.00
53	Small	25 cts.	13.25
54	Small	25 cts.	13.50
55	Small	25 cts.	13.75
56	Small	25 cts.	14.00
57	Small	25 cts.	14.25
58	Small	25 cts.	14.50
59	Small	25 cts.	14.75
60	Small	25 cts.	15.00
61	Small	25 cts.	15.25
62	Small	25 cts.	15.50
63	Small	25 cts.	15.75
64	Small	25 cts.	16.00
65	Small	25 cts.	16.25
66	Small	25 cts.	16.50
67	Small	25 cts.	16.75
68	Small	25 cts.	17.00
69	Small	25 cts.	17.25
70	Small	25 cts.	17.50
71	Small	25 cts.	17.75
72	Small	25 cts.	18.00
73	Small	25 cts.	18.25
74	Small	25 cts.	18.50
75	Small	25 cts.	18.75
76	Small	25 cts.	19.00
77	Small	25 cts.	19.25
78	Small	25 cts.	19.50
79	Small	25 cts.	19.75
80	Small	25 cts.	20.00
81	Small	25 cts.	20.25
82	Small	25 cts.	20.50
83	Small	25 cts.	20.75
84	Small	25 cts.	21.00
85	Small	25 cts.	21.25
86	Small	25 cts.	21.50
87	Small	25 cts.	21.75
88	Small	25 cts.	22.00
89	Small	25 cts.	22.25
90	Small	25 cts.	22.50
91	Small	25 cts.	22.75
92	Small	25 cts.	23.00
93	Small	25 cts.	23.25
94	Small	25 cts.	23.50
95	Small	25 cts.	23.75
96	Small	25 cts.	24.00
97	Small	25 cts.	24.25
98	Small	25 cts.	24.50
99	Small	25 cts.	24.75
100	Small	25 cts.	25.00

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

For further particulars, send for Descriptive Circular. Sent free. Address: Dr. W. C. BRUNSON, Author and Publisher.

145 Leaslie St. Chicago.

Also at the Religio-Philosophical Journal Office, 1 and 19 S. Clark Street, Chicago.

## MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium.

1















hours,—one hour each, alternately, and seven hundred were out to hear. The assembly was the reverend gentleman was the first to embark with Dr. Dana. Brother Dana has made a mark here that will be a blessing to all reformers.

Alonso Rossie, S.

Lincoln, Nebraska.







(Concluded from last week.)

**GROSVENOR SWAN, M. D.**  
**D**R. SWAN MAY BE FOUND AT ALL  
 HOURS, at 117 Wabash Ave., Chicago.























